A copy of this Book fell into the hands of John Wesley in one of his tours thro' Ireland.

"His opinions," says Wesley, "I leave; but what a spirit was there! What faith, love, gentleness, long-suffering! Could mistakes send such a man as this to hell? Not so. I am so far from believing this, that I scruple not to say, 'Let my soul be with the soul of William Edmundson!'" (Wesley's Tour, IV. 229)

JOURNAL
OF THE
LIFE,
Travels, Sufferings,
AND
Labour of LOVE
IN THE
WORK of the MINISTRY,
OF THAT
Worthy Elder, and Faithful Servant of
JESUS CHRIST,
William Edmundson,

Who departed this Life, the Thirty-First of the *Sixth Month*, 1712.

Psal. xxxvii. 37. *Mark the Perfect Man, and behold the Upright: For the End of that Man is Peace.*

Rev. ii. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Rev. iii. 12. *Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out.*

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THE PREFACE.

Friendly READER,

IT hath pleas'd Almighty God, in the Riches of His *Love* and *Mercy*, from the time *Transgression* first entred, whereby Man lost his *Primitive State of Felicity*, with Him his Creator in Paradise, to give some *Manifestations of His good Spirit*, and *Revelation of the promised Seed*; in order to *Man's Restoration from Death* to *Life*, whereby the *Serpent's Head* hath been *bruis'd* in some, through *Faith* therein, as by Holy Record doth appear; of which Number, in early time of the World, Righteous *Abel*, second Son to *Adam*, was *one*, whose Offering and Person the Lord accepted, and had Respect unto. There were also some others, in the succeeding Generations before the Flood, as *Enoch*, who *walk'd with God in well-pleasing*; and *Noah*, a *Preacher of Righteousness*; although the Ungodly World in General rebel'd against it, to their *Destruction* and *Overthrow*.

Gen. 4. 4. Heb. 11. 4. Heb. 11.

After the Deluge, the Holy Patriarchs, *Abraham*, *Isaac*, *Jacob*, *Joseph*, and others, by Faith in this *Holy Seed* were *sanctified*, *obtain'd a good Report*, and *wrought Righteousness in their Generations*, before the Law was given forth from Mount *Sinai*. And even in the time of the Law, Righteous Men and Prophets had Faith there-

Heb. 11. 8. to 30.

 in,

in, being *inspired* and *acted* thereby; yet many of the *Jews*, who had the Law, and were zealous in the outward Performances thereof, not having a due Regard to the *Seed* or *Word nigh*
Deut. 30. 14. *in their Hearts* (recommended by *Moses*) which would have *inwardly sanctified* them, and made their *Hearts contrite before the Lord*, they rebel-
Neh. 9. 20, 26. led against him, who *gave them of his good Spirit to instruct them*; and though zealous for the *Ceremonies of the Law*, yet rejecting their **immediate Monitor**, they neglected the *weightier matters of the Law*, and lean'd upon *outward Observations*; wherefore their *Offerings*, *Sacrifices*,
Isai. 1. 11. to 16. *Sabbaths*, *Set Feasts*, and *Solemn Assemblies*, although required and appointed in that Dispensation, became *loathsome*, and *an Abomination to the Lord*; but such who in Uprightness of Heart
Mal. 3. 1. &c. observed the Law, were *accepted of God*, yet look'd for a more *glorious Dispensation to come*.

The visible Dispensations of God to Men,
Heb. 1. 1. have been various, as by *Angels*, the Law from Mount *Sinai*, the Ministry of the *Prophets*, and *John* the Baptist, sent in the Spirit and Power of
Mat. 3. 1, 2, 3. *Elias*, *to prepare the Way of the Lord*: All which Dispensations, had a *Glory* in them for their Time; though but *preparative* for One more
2 Cor. 3. 11. Glorious yet to be *reveal'd*. Then, *in the Fulness of Time*, *Christ Jesus*, the *Seed of the Woman*, the *Messiah* and *Hope of Israel*, was manifested in
Mat. 13. 17. the Flesh, whose Day, many Prophets and
Heb. 11. 13. Righteous Men desir'd to see, and could not, only by *Faith* at a Distance, by reason of Death.
Mat. 4. 17 Now was *Salvation brought nigh*, the *Kingdom of Heaven* at Hand, and the *Glad Tidings of the*

Gospel

Gospel Preach'd to the Seed of *Abraham*, the *Glory* of former Dispensations began to wax dim, to such as beheld *His Glory*, that excelled, even the *Glory of the only begotten of the Father*, *full of Grace and Truth*; yet many of the *Jews* could not see it so, nor understand his Voice, Preaching *the Kindom of God in Parables*, *and uttering things*, *that had been kept secret*, *from the Foundation of the World*; or believe on him, concerning whom, *Moses* in the Law and the Prophets did write; but *despis'd* and *rejected* him, altho' the *mighty Works*, and *great Miracles* which he wrought amongst them, by the *Power of his Father*, declared him to be the *Son of God*.

Luke 4. 18. John 1. 14. Matt. 13. 35. John 10. 25, 37, 38

Howbeit, the *most glorious Gospel-Day*, was not yet *fully reveal'd*, at least with respect to the *Gentiles*, whilst our Saviour was in the prepar'd Body, sent only to the House of *Israel*, in the Form of a *Servant*, to fulfil the Law and Prophets, and things that were written concerning him; but after he had *done* that Work, which the Father had given him to do, in that Holy Body, and *finish'd* the same, by the *Offering up of himself unto God*, *as a Lamb without Spot*, *a Propitiation for the Sins of the whole World*, *rose again from the Dead*, *appear'd to confirm his Disciples*, *and ascended into Glory*, *at the Right Hand of his Father*: Then an open Door was set, before both *Jews* and *Gentiles*, by Jesus Christ, who had *consecrated* a *new* and *living Way* through the Vail, that is to say, his *Flesh*, and *abolish'd* the *Old Covenant*, *Sacrifices*, *Ceremonies*, and *Hand-writing of Ordinances*, *taking it out of the*

Mat. 15. 24. Mat. 15. 17, 18. John 1. 29 1 Pet. 1. 19. Heb. 9. 14. Mark 16. 19. Mat. 27. 51. Heb. 10. 19, 20. Col. 2. 14, 15.

way, and nailing it to his Crofs, and openly *triumphed over Principalities and Powers.*

Now the *Old Covenant* was to *paß away*, and the *New Covenant* to be *eftablifh'd*, and the *Priefthood* chang'd, by the great High-Prieft without Sin, and higher than the Heavens; made not after the *Law of a carnal Commandment*, but by the *Power of an endleß Life, a Prieft for ever, after the Order of Melchifedeck*, and the Law now to go forth of *Sion*, from the great Law-giver, and *written in the Heart*, even the *Law of the Spirit of Life in Chrift Jefus, that fets free from the Law of Sin and Death.* Now was the *Spirit poured forth from on high*, in a more *plentiful manner* upon Mankind, than in former Difpenfations, and eminently on *Believers*; whereby many were *qualified* and *anointed*, both of *Jews* and *Gentiles*, as *Priefts* and *Minifters of the Lord*, to attend at his Holy Altar, in *his Temple not made with Hands*, and to offer up *Spiritual Sacrifices, acceptable to God by Jefus Chrift.* And the Holy Apoftles commiffion'd and endued with *Power from on High*, were to *Teach all Nations, Baptizing them* **into** *the Name of the Father, and of the Son, and of the Holy Ghoft*, having Affurance from Chrift, of his *being with them to the End of Time.* And by their Miniftry, and others whom the Lord fent forth, many were *converted to God*, and *added to the Church*, both of *Jews, Greeks*, and other Nations, being all *baptiz'd by one Spirit, into one Body*, or *Church*, which was *glorious* in that Day, as a *Woman cloath'd with the Sun, having the Moon under her Feet, and upon her Head a Crown of Twelve Stars*, and fhe *brought forth a Man-*

Heb. 6. and 20.
Pfal. 110. 4.
Ifai. 2. 3.
Rom. 8. 2.
Joel 2. 28.
Acts 2. 4, 17, &c.
2 Cor. 6. 16.
1 Pet. 2. 5
Mat. 28. 19, 20.
1 Cor. 12. 13.
Rev. 12. 1. and 5.

Man-Child, who was to *Rule all Nations*, but he was *caught up unto God*, and to *his Throne*, from the great Red *Dragon*, that ſought to devour him, as ſoon as he was Born.

Then the *Woman*, or *true Church*, left her *viſible Glory*, and fled into the *Wilderneſs (or obſcure Place)* from the Face of the *Serpent*, into a Place prepared of God, where ſhe was nouriſhed for a *Time, Times, and half a Time*, or a *Thouſand Two Hundred and Threeſcore Days* (which, in a *Prophetick Senſe*, is taken to be ſo many *Years:)* And though the *Dragon* ſought to *drown* the *Woman*, by Rev. 12. caſting *Waters* out of his Mouth as a *Flood* after her, yet the *Earth* helped her, and ſwallowed them up; but a third Part of the *Stars of Heaven*, or ſuch as had ſhin'd as *Stars* in the *Church*, were drawn to the *Earth* by the *Dragon*'s Tail. And there was a great *falling away* from the *Faith* 2 Theſſ. 2. *of Jeſus*, as had been fore-ſeen, and prophesied of 3, 4. by the Holy Apoſtles of the *Lamb*; the *Light* of 1 Tim. 4. 1. &c. *Sion* was *eclipſed*, and much *vailed*, or *with-drawn* 2 Pet. 2. for a *Seaſon*; and a *general Apoſtacy* came over *Profeſſed Chriſtians*, the Smoke of the *Bottomleſs* Rev. 9. 2. *Pit* aroſe, which darkned *Sun* and *Air*; and out &c. of the Smoke came *Locuſts* upon the *Earth*, which tormented *Men*. And the *Dragon* was wroth with the *Woman*, and made War with the Remnant of *her Seed*, that kept the *Commandments of God*, and had the *Teſtimony of Jeſus Chriſt:* And he gave unto the monſtrous *Beaſt*, that aroſe up out of the *Sea (or raging Heathen World)* his *Pow-* Rev. 13. *er*, and his *Seat*, and great *Authority*, who opened 1. to 9. his Mouth in *Blaſphemy againſt God, His Tabernacle, and them that dwell in Heaven*; and thoſe that

dwelt on the *Earth* worſhip'd him, whoſe *Names* were not written in the *Lamb*'s Book of Life.

Rev. 13. 11. &c. Next aroſe out of the *Earth (a Place more ſettled than the Sea)* a *Beaſt* with two Horns like a *Lamb*, but ſpake as a *Dragon*, and exerciſed the Power of the *firſt Beaſt*; cauſing an Image to be made to him, unto which he had Power to give *Life*, ſo as to *Speak*, and cauſe as many as would not worſhip the *Image*, to be *Kill'd:* And both *Small* and *Great*, *Rich* and *Poor*, *Free* and *Bond*, to receive a Mark in their *Right Hand*, or in their *Foreheads*; and that no Man might Buy or Sell, ſave he that had the Mark, or the Name of the *Beaſt*, or the Number of his Name.

Note, this Beaſt appears in Shew ſomewhat Chriſtian, and under pretence of the Lamb's Authority (though acted by the Dragon's Power, derived from the firſt Beaſt) compelleth Men to comply with ſuch **Traditions** *and* **Ceremonies** *(for Chriſtian Duties) as reſemble the Cuſtoms of the* **Heathen**, *in their Idolatrous Worſhip, and Superſtition; for denying of which, and teſtifying againſt the ſame, many Faithful Followers of Jeſus ſuffered* **Martyrdom**, *as their Predeceſſors had done before, under the* Heathen Power, *or* Firſt Beaſt.

Rev. 17. 3. &c. Now *Myſtery BABYLON, the great, the Mother of Harlots, and Abominations of the Earth, was exalted and Sat on the Beaſt with Ten Horns*, &c. as *Queen* and *Bride*, pretending to be the true *Church*, and *Spouſe of Chriſt*, deck'd with *Gold*, *Precious Stones*, and *Pearls*, having in her Hand a Golden Cup full of *Abominations, and Filthineſs of her Fornications*, being *drunk with the Blood of the Saints and Martyrs of Jeſus.* And all *Nations drank*

The two horned Beaſt, Earthly Head of this Harlot.

of

of the Wine of her Fornication, and the Kings of the Earth committed Fornication with her; and the Merchants of the Earth waxed Rich through the Abundance of her Delicacies: But ſhe ſhall fall, and become an *Habitation of Devils*, and the *Hold of every foul Spirit*, and *Cage of every unclean and hateful Bird.* And the Lord is *calling* His People out of her, that they be not *Partakers of her Sins*, and that they *receive not of her Plagues*, which ſhall come in one Day, *Death*, and *Mourning*, and *Famine*; and ſhe ſhall be utterly burnt with Fire; for ſtrong is the *Lord God* who judgeth her. And her *Merchants* ſhall ſtand afar off, for the Fear of her *Torment*, *weeping* and *wailing*. And as a *Millſtone* caſt into the Sea, ſo with Violence ſhall that great City *Babylon* be thrown down. Rev. 18. &c.

And now the *Man-Child*, the *Lord from Heaven*, is again revealed in *many of his Saints*; who by the *Breath of his Mouth*, and *Brightneſs of his Coming*, ſhall deſtroy the *Man of Sin*, that hath wrought with all *Deceivableneſs of Unrighteouſneſs*, by *Signs* and *lying Wonders* (in them that periſh.) And the *True Church* is returning out of the *Wilderneſs*, leaning on her Beloved; and ſhall again appear in her *Comelineſs* and *Beauty*, as a *Bride* adorn'd for her *Husband: To her Light ſhall the Gentiles come, and Kings to the Brightneſs of her Riſing*; for the *Glory* of the Lord ſhall ariſe upon her, and *his Light* ſhine therein for ever. The *Glorious Prophecies* of the *Holy Prophets*, and *Servants* of the Lord, concerning the *latter Days*, muſt be *fulfilled. The Knowledge of the Lord ſhall fill the Earth, as the Waters cover the Sea. The Abundance of the Sea* (or Multitudes of People) 1 Theſſ. 2. 3. 8. to 12. Cant. 8. 5 Rev. 21. 22, 23, 24 Iſai. 60. 2. &c. Iſai. 11. 6. &c. 60. 5.

Hab. 2. 14. *ſhall be converted to* Sion, *the Nations ſhall flow together to the Goodneſs of the Lord*, and be gathered to *Jeruſalem*, that is from above, to worſhip the Great KING, the *Lord of Hoſts*, upon his *Holy Mountain*, that ſhall be eſtabliſhed on the *top of the Mountains*, and exalted *above the Hills*, and no Hurt or Deſtruction ſhall be there. The LAMB ſhall lead his People, and feed them in the *Paſtures of Life*, and bring them to living *Fountains of Water*. The HEIR *of all Things* ſhall *inherit his Right*, and *poſſeſs the Gates of his Enemies, who in due time ſhall all be put under his Feet. He ſhall judge among the Nations, and rebuke many People. They ſhall beat their Swords into Plow-ſhares, and Spears into Pruning-hooks*, and come under the *peaceable Government of the Lamb*. For he is KING of KINGS, and LORD of LORDS, *and of the Increaſe of his Government and Peace there ſhall be no End*. And bleſſed be the Lord, many in this Day have in meaſure witneſſed the fulfilling of many of theſe Prophecies (as they relate to Particulars) and do know, that the *Son of God is come*; who hath given them an Underſtanding, whereby they *know him that is True*, and that they are *in Him that is True*, even *Jeſus Chriſt*, the *True God* and *Eternal Life*; in whom all the Promiſes of God are and ſhall be fulfilled in their Seaſon.

Isai. 2. 2, 3, 4. Mic. 4. 1. &c.

Rev. 7. 17 17. 14.

Heb. 1. 2.

1 Cor. 15. 25.

Isai. 9. 6, 7.

Rev. 19. 16.

1 John 5. 20.

Rev. 14. 6. to 12.

And now the Glorious Goſpel is again preached, *in* and *to them that dwell upon the Earth*, that all may *Fear God, and give Glory to his Name*; and *Worſhip him who made Heaven and Earth, the Seas and Fountains of Water*; and no longer

worſhip

worſhip the Beaſt, or his Image; or receive his Mark, leſt they be caſt into the Lake that burns with Fire for ever. For the Hour of God's Judgments are come, both upon the Beaſt, and them that worſhip him; and *His* Rom. 1.
Wrath is revealed from Heaven, againſt all Unrigh- 18.
teouſneſs and Ungodlineſs of Men, who hold a Profeſſion of the Truth, or Chriſtian Religion, in an Unrighteous Converſation. For the Night of 13. 12.
Apoſtacy is far ſpent (in theſe *Northern* Iſlands eſpecially) and the Day of the Lord at Hand, the groſs Darkneſs, which hath cover'd the Hearts of many, is in a great meaſure *diſpel'd*, Eph. 5. 8.
and the True Light again *ſhineth*, that makes 13.
manifeſt, and diſcovers whatſoever is Reprovable in Religious Matters and Converſation, in which Light, *all the Nations of them that are ſaved muſt walk.*

And the Lord hath endued many with Power from on High, and ſent them forth, as he did his Meſſengers formerly, to *direct* and *turn* Peoples Minds *from Darkneſs to Light*, and *from* Acts 20.
Satan's Power to God, that they may *receive For-* 32.
giveneſs of Sins, and *an Inheritance amongſt them* 26. 18.
that are ſanctified by Faith in Chriſt Jeſus; and many have received the glad Tidings of Peace and Salvation, that have been freely preached to them, by the Lord's Miniſters, in the Authority of the Spirit and Power of God, in this *mighty Day of the Lord* which is again *re-* 2 Theſſ.
vealed, wherein he is come nigh to Judgment, 2. 3, 4,
that the Prince of this World may be caſt out and 8.
of the Temple, in which he had exalted himſelf, and been worſhipped as *God*. The *King-* Rev. 12.
dom 10.

Isai. 32. 1. *dom of God is come*, and coming more and more;
1 Tim. 6. 15. and the *Power of his Christ* exalting (in the Hearts of many) whose *Right it is to Reign*; and
Psal. 74. 20. though the *Devil* and his *Angels* war against Him, and for a Season be suffer'd to prevail in
Rev. 17. 14. 20. 10. dark Places of the Earth, so as to *destroy* the Bodies of some of the Followers of Christ; yet the *Lamb* and his *Followers* shall have the Vi-
Luke 9. 56. ctory, and the Devil and his Angels must be cast into the *Lake that burns for ever.*

Notwithstanding the Lamb's Warfare is not for the *Destruction of Mens Lives* (but of *Sin*,
2 Cor. 10. 4, 5. the *Works of the Devil in Men*) and the Weapons of his Followers, *are not Carnal, but mighty through God, to the pulling down of strong Hold, casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought*
Rev. 2. 27 *to the Obedience of Christ:* Howbeit the *Lamb*, who is also the *Lyon of the Tribe of Judah*, hath
5. 5. *Power to Rule the Nations with a Rod of Iron*; therefore blessed are they, that abide with and follow the Lamb through Tribulations, in Faith and Patience, until they overcome, and have their Garments washed and made white
7. 14. &c. in His Blood. For they shall *Reign with Him for ever:* Of which Number, we have cause to believe, this Worthy Servant of the Lord WILLIAM EDMUNDSON, Author of the ensuing Journal, was one, concerning whom now followeth a Brief Account, or Recital of the Lord's Dealings with him in his Conversion, Call into the Ministry, and of his Faithful Labours and Sufferings, in and for the Gospel

pel of Chriſt; of all which thou mayſt find a large Account and Confirmation, in the following Sheets, both from himſelf, and many faithful Witneſſes. And as for an Account of his Birth and Parentage, I refer to the Beginning of his Journal.

He was early viſited, with the In-ſhinings of the Glorious Light of this Goſpel Day in his own Heart, whereby his State was often open'd to him; though for a Time did not underſtand what it was (that ſo enlightned him) and being left an Orphan when Young, and thereby expos'd to Hardſhip; after he grew up he went into the Army, and continued a Soldier ſome time under the Parliament, in the late Civil Wars in *England* and *Scotland*; but being religiouſly inclin'd, grew weary of that manner of Life; ſo deliver'd up his Charge, and returning towards his Native Place, in *England*, having been before contracted to a young Woman in *Derbyſhire*, he married her, and ſoon after came into the Nation of *Ireland*, with an Intention to Settle and Trade; but was under inward Affliction upon his Soul's Account; yet in a little time went again to *England* to buy more Goods, and being in the *Northern* Part amongſt his Relations, having an Inclination in his Mind, he went with two of them to a Meeting of the People called QUAKERS, where, by the Miniſtry of ſome of the ſaid PEOPLE, both he and the ſaid two Relations were convinc'd of the way of Life, and his Underſtanding being open'd by the Truth, he then perceiv'd, that it

was

was the Lord by his Holy Spirit, who had been at work in his Heart from his Youth up: Wherefore he gave up to its Manifeſtations in him, and loved the Lord's Judgments (becauſe of Sin) until he was purified, and prepared thereby to be a Partaker of Mercy, and a choſen Veſſel for the Lord's Service. So returning again to *Ireland*, and being made willing to bear the Croſs of Chriſt, he ſoon met with various Tryals for the Truth's ſake, and had the greater Exerciſe, becauſe there was not then any of the People called QUAKERS in that Nation, to have Converſation with, yet his Behaviour and Deportment ſo reach'd both his Wife and Brother, that they were ſoon convinc'd of the Truth, and willing to meet with him in his own Houſe, to worſhip God in Spirit, though in outward Silence, having Refreſhing Seaſons together in the Preſence of the Lord; and in a little time four more joyn'd with them: About which time *John Tiffin*, a Servant of the Lord, came over from *England*, who was a Strength and Comfort to Friends, ſeveral were convinc'd, and added to their Number.

Alſo the Lord was pleas'd to open the Mouth of our ſaid Friend *W. E.* in the Teſtimony of *Jeſus*; and being faithful, it pleaſed God to enlarge his Gift for the Miniſtry, ſo that he became an *able Miniſter of Chriſt Jeſus*, skilful in *dividing the Word of Righteouſneſs*; *Plain* and *Powerful* in *Preaching*; *Sound* in *Doctrine*, and *profound* in the *Myſteries of God*, which were largely communicated to him, and as a *faithful Steward* and *good*

Scribe

Scribe instructed into the Kingdom, he, by Direction of his Lord and Master, *brought out of his Treasury things new and old*, suitable to the Service required of him, for the *Glory of God* and *Good of Souls*, being willing to *spend* and be *spent* in doing the Will of Him that call'd him, not counting his Life *dear* to him, that he might finish the *Service* and *Charge* committed to his Trust *with Joy:* but being sensible of the *Lord's Call* thereunto, gave up *cheerfully* to follow the *Lamb* thro' many Tribulations, which attended for his *Testimony's sake.*

He preach'd the *Gospel of Christ* freely, not only in this Nation, in which he lived and suffer'd Persecution early in rough Times, being often imprison'd in divers Places; once about Fourteen Weeks in a close nasty Dungeon amongst Felons and Malefactors, where he was almost stifled, frequently stock'd, revil'd, abus'd and his Goods made Havock of by Covetous Men; but he also went many times into *England*, labouring in the Work of the Gospel in divers Parts, and three times into the Islands, or *English* Plantations in *AMERICA*, going the Warfare at his own Cost, that the Gospel might not be chargeable, and endured Hardship, as a *good Soldier of the Lamb*, approving himself as a *Faithful Minister of Christ*, in much Patience in Afflictions; in Necessities; in Distresses for the Gospel's sake; in Watchings; in Fastings; in Weariness and Painfulness: by Pureness; by Knowledge, and by the Power of God in his Ministry, of which he had many Seals in this Nation and *England*, and in the Islands of *A-*

MERICA,

MERICA, whom he had been instrumental in *Converting to God.*

He was in Journeyings often, in Perils by Sea and Land, and in the Wilderness, both by Wild Beasts and Bloody Men, in the Time of the *Indian* Wars in *AMERICA*, and by Robbers, or *Rapparees*, in this Nation (in Time of the late Calamity) who burnt his House, and carried him away, with his two Sons, almost naked in the Winter Season to kill them, but after much hard Usage several Days, were all three by the good Providence of God deliver'd out of their Hands.

This our ancient Friend had also Exercise and and Grief by FALSE BRETHREN, that opposed the Testimony given him of the LORD, to bear for His Name, and was not without Affliction from some of his own Offspring; yet out of all the Lord deliver'd and preserv'd him Faithful to a good Old Age, through *Good Report* and *Evil Report*: So that near the Conclusion of his Time he could say, *The Lord was his Song and his Strength.* And truly he was strong and couragious in the *Lord's Work* and *Service*, even after a Decay came upon the outward Man, by reason of Age and Infirmities, being sound and clear in his Understanding to the last.

As he had an *excellent Gift* for the *Ministry*, he was also endued with a *large Understanding* and *Gift* for *Government*, and *Religious Discipline* in the Church of CHRIST, and having a *discerning Spirit*, stood firm in his Zeal against those things that opposed the good and comely Order,

Order, into which the Lord had gathered his People, and ſuch as under *fair Pretence* would open a Gap for *falſe Liberty*. The Care of the Churches was upon him, eſpecially in this Nation, where he lived and laboured many Years, both in *Doctrine* and *Diſcipline*; and as an Elder that ruled well, was eſteemed highly by the Faithful, for his Work's ſake. *Temperate* he was in Eating and Drinking; *decent* and *plain* in Apparel; in Diſcourſe *weighty*, being moſtly concerning the Things of God, tending to Inſtruction and Edification; his Countenance and Deportment *manly* and *grave*, expreſſing a Noble and Religious Diſpoſition of Mind; a *loving* Husband; a *careful* and *tender* Father; a *firm Friend* and *kind Neighbour*; given to *Hoſpitality*; and though it was often his Lot to be *ſeparated* from thoſe near Enjoyments, as *Wife* and *Children* for the Goſpel's ſake, yet he order'd his Affairs with Diſcretion, that there might be no Want in his Family, either of commendable Employment or Neceſſaries; but his greater Concern and Labour was for the Publick Good of the Churches, and promoting the Government of *Chriſt Jeſus* therein, for which he was zealous to the End, as appears by divers Expreſſions from him a little before his Departure, ſome of which follow as a Supplement to the enſuing *Journal*. And when upon due Conſideration with Reflection on paſt Time, he was perſwaded that his Days Work was *done*, he humbly deſired, in Submiſſion to the Will of God, *to be diſſolved and be with Chriſt*, to *reſt from his Labour*, and *Affliction of Body* that attend-

attended, which in the Lord's Time was granted him.

Now, Reader, to conclude concerning this our well-beloved Friend and Elder, who by *Faith* hath *obtained a good Report*, and whose *Memorial* is and shall be blessed amongst the Righteous, I refer thee to a serious Perusal of his following JOURNAL, and those *Testimonies* given forth by faithful Friends and Brethren concerning him, with sincere Desire that the Blessing of God may so attend thy Reading, as to excite thee to a faithful Improvement of thy Time and Gift of Grace, bestowed on thee through *Christ Jesus*, that thy *latter End* may be *Peace*, and thy *future State*, *Eternal Happiness*: so in Christian Love remains thy well-wishing Friend,

JOHN STODDART.

DUBLIN, *the 26th of the Eighth Month*, 1714.

The

The TESTIMONY of the *Provincial Quarterly* Meeting for *Ulster*, held in *Lurgan* the fifth of the Seventh Month, 1713. Concerning our Ancient and worthy Friend *William Edmundson*, Deceas'd.

THERE seems to be a Duty on us, to cast in a Mite into the Treasury, by way of Testimony *and* Commemoration, *of the many laborious and eminent Services, that this our dear Friend* William Edmundson *had amongst us, for the Honour of the great Lord of the Harvest, in which he was a faithful and valiant Labourer, and an Instrument in the Lord's Hand, to the Convincing and Gathering many to the Lord, both by* Doctrine *and* Discipline, *in which he was* unwearied, undaunted, *and* often eminently attended with great Power from on High, *which gave Life and Authority to the impressing his Testimony upon the Minds of Friends; and many have often been affected and comforted therewith.*

His Services and Visits in our Northern *Parts, during the Continuation of the Ability of his natural Body, were frequent and also edifying, in that his chief Concern and Labour was, that Friends might keep faithful to the Testimony of Truth, that they had receiv'd, and walk in the same, and a great Care and Concern was often upon him, exhorting Friends* to beware, and have a Care of the great Concerns of the World, taking too much Impression upon their Minds, which should be after the Lord. *And often reminded Friends of the Apostle* John's *Advice,* Love not the World, neither the Things that are in the World, *&c. As also was very often concern'd to mention most of the sixth Chapter of the first to* Timothy, 1 John 2. 15.

 for

for Confirmation of the Doctrine, that he had to deliver, which doubtleſs was, and is agreeable to the holy Sayings and Practices of our Bleſſed Saviour and his Holy Apoſtles, and faithful Followers, who have laid down their Heads in Peace with him. That as it is the incumbent Duty of all Mankind to glorifie God, being the End of their Creation; ſo 'tis apparent, that the Accompliſhment thereof conſiſts in chiefly *minding things pertaining to the Kingdom of* Chriſt, *and which was the chief End, Aim, Labour, Concern, Pains and Care of this our dear Friend, through many Countries, as well in* America, *as* Europe. *We have reaſon to believe, that he had great Love to us in this Province, being the firſt Part in this Nation, in which he labour'd after his Convincement; and was Inſtrumental in ſettling ſeveral Meetings; and* the firſt Meeting of Friends in this Nation, *(ſome of us heard him ſay,)* was in *Lurgan.*

For a more particular Account of his Services we refer to his JOURNAL, *as being moſt certain, and proper to be taken from his own Mouth. For which Reaſon, we think it not expedient to mention the Particulars of his worthy Labours in this Place, but ſhall ſpeak ſomething further of his Qualifications.* He was a Man gifted for *Doctrine*, and above many for *Diſcipline*; a Reprover of Evil-doers, and an Encourager of thoſe who did well, yet with great Care; ſo as that none might be lifted up thereby: He was gifted with a Spirit of Diſcerning, and readily ſaw the Danger ſome were in, by falling from *Truth*, and by his being found in the Faith, valiant to contend for it, and quick in apprehending thoſe things, that appear'd to the Breach of Unity and Fellowſhip in the Churches, did timely labour to prevent *Separation* and *Controverſies*, and ſo was an Inſtrument of keeping the *Unity* of the Spirit in the Bond of Peace, in Points of *Faith* and *Principle*, as the ſame are teſtified to in the Holy Scriptures; he was a Confirmer of the Doubtful, and a Sympathizer with the

the Mournful; endued with Christian as well as humane Courage, like a Prince in *Israel*; so that he feared not to Encounter with those who seemed Mighty, especially, when the Testimony of Truth was by them violated. And notwithstanding his great Courage as a Man, yet when it fell to his Lot to suffer by Imprisonment or otherwise for his Christian Testimony, he was cloath'd with a Lamb-like and meek Spirit; he was an EMINENT APOSTLE and ABLE MINISTER of the Gospel of Life and Salvation, having an extraordinary Gift in opening and applying the typical Part of the Law to the Substance in the Gospel; a FAITHFUL ELDER, whose Lamp shin'd Bright, and therefore was by us esteem'd to be worthy of double Honour; and although those, who loved undue Liberty, might account him as a *burthensome Stone*; yet he past through many Exercises on their Account, which the Lord grant they may lay to Heart, before the Day of their Visitation be over.

Much more might be said on his Behalf on many Accounts of his FAITHFULNESS, WATCHFULNESS, LABOURS, DILIGENCE *and* CARE *in the* Service *of God and* Churches *of Christ*; *but shall conclude, firmly believing that the Lord has taken him to himself* in a good Old Age, like a Shock of Corn in its Season, *whose Memory is sweet unto those who yet survive*; *and we pray, that it may please the* Almighty, *to raise up others to supply his Place and Service in the Churches of Christ.*

Signed by Order, in Behalf of
the said Meeting, by

Robert Hoope.
Alexander Seaton.

The TESTIMONY of Friends of *Leinster* Province, concerning WILLIAM EDMUNDSON.

WE being under a deep Sense of the wonderful loving Kindness of God to Mankind in every Age and Generation, but especially in that he hath been pleas'd in this latter Age of the World, after a long, tedious and dark Night of Apostacy, *to cause the Light of his Son* Christ Jesus, *so clearly and eminently to shine forth, to the expelling the thick Cloud of Darkness, that had long been over the Understandings of People, and cause his* Everlasting Gospel to be preach'd again *in the Purity thereof; and the* true Faith once deliver'd to the Saints, *to be again profess'd and enjoy'd, as Partakers of such Mercies and Priviledges: We are under deep Obligations to walk humbly and reverently before the Lord, and to return unto him Praise, Glory and Honour; who, with his dear Son our Blessed Lord and Saviour* Jesus Christ, *is worthy thereof for ever.*

Among the many faithful Labourers in the Vineyard of the Lord, our dear and ancient Friend, William Edmundson, *deceas'd, deserves to be remembred, especially by us of this Province, where for many Years, the Place of his Residence hath been, concerning whose* Faithfulness *and eminent* Services *for* GOD *and his People, and Endeavours for Propagation of the Blessed Truth; a* Testimony *lives in our Hearts, and much might be spoken, but it's not our Intention to attribute any thing to the* Creature, *that belongs to the*

the great CREATOR, GOD *Bleſſed for ever,* Amen.

This our ancient Friend, was by the Lord endued with a large and good Underſtanding; ſo that in his Teſtimony, *he was many times wonderfully open'd into the divine Myſteries of God's Heavenly Kingdom, and would ſpeak excellently of* Zion, *the Beauty and Glory thereof; as alſo of the Myſterious Workings of* Satan: *For he was early convinc'd of God's bleſſed Truth, when deep Tryals and Exerciſes attended on each Hand; but he coming into deep Humility, and relying alone upon the Arm of the Lord for Help and Deliverance, was thereby preſerved and kept pure and ſtedfaſt in his Love to him, through all thoſe Difficulties and Hardſhips that attended; ſo that in the Hand of the Lord, he was made Inſtrumental to convince many of the Way of Life and Salvation, and bring them into* Obedience *to the Precepts of* Chriſt Jeſus. *So that by his, with the Labours of other faithful Servants, whom the Lord commiſſion'd, and ſent into this Iſland, in the* Work of the Miniſtry, *Meetings were ſetled, and mony joyn'd with Friends, being weary of the dead lifeleſs Profeſſion and outward Performances they had been under, wherein they had found no ſpiritual Comfort or Refreſhment to their Souls.*

After Meetings were ſetled in many Places, and the Lord had been pleas'd to Gift and Qualifie ſeveral (in this Nation) to Preach the Goſpel, who were more concern'd for the Promotion of Truth and Righteouſneſs in the Earth; and that the great Work of Reformation, *which the Lord had begun, might be carried on and proſper, than for any worldly Concern whatever. It pleas'd the Lord to ſend forth this our ancient Friend into the Nation of* England; *as alſo into the Iſlands and* Engliſh *Plantations in* America, *ſeveral times, where he faithfully laboured, and had eminent Service, many being convinc'd of the Bleſſed* Truth *by him, and others confirm'd therein;*

his Concern and Labour, was Great and Fervent, that all thoſe, whom the Lord had been graciouſly pleas'd to ſtretch forth a Hand of Love unto, and convince of his bleſſed Truth, might walk in faithful Obedience thereunto, adorning the ſame by humble blameleſs and ſelf-denying Converſations.

The great Lord of the Harveſt, who had called him to labour in his Work and Service, and to whom he gave up in Obedience, and was devoted to ſerve, gave him a clear Sight of the great Neceſſity of a diligent Care amongſt Friends, that ſuch, who profeſs'd the bleſſed Truth, and walk'd diſorderly and looſe in their Converſations, ſhould be ſeaſonably dealt with, and the Evil and Danger thereof plainly laid before them, and in the Love of God admoniſh'd to Amendment of Life: but if ſuch Advice and Admonition were ſlighted and rejected, and thoſe things perſiſted in, that brought Scandal and Reproach upon the bleſſed Truth, then for the clearing of Truth and it's faithful Followers, to teſtifie againſt thoſe obſtinate Offenders, and their Actions, as ſuch, whom we had not Unity with; *as alſo, that a due Chriſtian Care might be taken* to relieve the Neceſſities of the Poor. And that all Friends, concern'd in that holy Ordinance of MARRIAGE ſhould ſeek to know, and duly regard the Mind and Will of GOD therein, more than Worldly Riches or Earthly Ends, often zealouſly exhorting Friends thereto, as well as to proceed orderly with Reſpect to Parents, Guardians, Juſtice and Equity on all Accounts.

And when it pleas'd the Lord, to concern his faithful Servant George Fox, *to ſet up and eſtabliſh Men and Womens Meetings, to take care of thoſe things, our dear Friend* William Edmundſon *rejoyc'd thereat, and gladly clos'd therewith: So that* Monthly *and* Provincial, *as alſo* National *Half-Yearly Meetings were appointed in this Nation, and have been kept up to this Day, which have been of great and good*

Service

Service for the Ends before mention'd, many having reap'd great Benefit and Advantage thereby, and have cause to bless the Lord for the same.

Our said Friend was a diligent Attender of such Meetings, (as well as those more particularly appointed for performing Divine Worship to Almighty God*) and was greatly concern'd, that none might be admitted Members thereof, but* such, who were of clean and orderly Conversations, walking as Examples to the Flock, having a Concern upon their Minds, for the Promotion of Truth and Righteousness in the Earth. *He many times had good Service in such Meetings, by being clearly open'd, (in the Word of Life) to declare the Qualifications necessary to fit Members for such Meetings and Services, beginning at those, whom the Lord put his Spirit upon, to assist* Moses, *who* **were Men fearing God, and hating Covetousness**; *and would go through the Law and Prophets, the holy Doctrines deliver'd by* Christ, *when in the blessed and prepared Body, as also the Discipline and Order in the Primitive Church, before the Apostacy entred, and the glorious Promises how it should be in the latter Days in the Church, coming up out of the Wilderness; which we being now in Measure Witnesses of,* Oh! *the great Dread and Fear we ought to be under, and Concern to walk worthy of so great Favours and Mercies.*

As the Lord was pleas'd to gift him for the Ministry, so that he could speak a Word in Season to the States and Conditions of People; he was also graciously pleas'd to pour forth the Spirit of Prayer and Supplication upon him in an eminent Manner; so that his Appearance, when in the Performance of that Part of divine Worship, was in that Dread and Awfulness upon his Spirit, that it had a great Reach and Impression upon the Spirits of Friends; *causing many times great Tenderness to come over the Meeting; so that the Hearts of the Sensible being greatly comforted and refreshed, were inwardly fill'd*

with Joy and divine Praiſes to the moſt High, from whom all our Mercies both Spiritual *and* Temporal *do proceed.*

He was greatly concern'd for Peace and Unity in the Church; and that thoſe things, that tended to break the ſame, might be kept out; much might be ſaid concerning him and his Faithfulneſs *to God and* Concern *for Truth, and the Promotion thereof; as alſo for the Good and Benefit of* GOD's *People, but ſhall refer to his own* Journal, *and other Teſtimonies that may be given concerning him, ſo ſhall conclude with fervent Prayer to the Lord, that he will be pleas'd to raiſe up, Gift, and Qualifie many more for the carrying on the glorious Work of Reformation, that he hath begun to the Praiſe of his own great Name, who is worthy for ever. Given forth at our* Province *Men's-Meeting for* Leinſter, *held at* Catherlough, *the Eighteenth of the Second Month,* 1713.

Sign'd by Order, in Behalf of
the ſaid Meeting, by

John Pim.
Nicholas Gribbell.

The

The TESTIMONY of *Munſter* Province-Meeting concerning *William Edmundſon.*

AS to our dear Friend and Elder Brother in the Lord, *William Edmundſon*, who is remov'd from us, and hath finiſh'd his Courſe in a good Old Age, and no doubt, is entred into his Manſion of Reſt and Peace, with the Lord for ever, out of the Reach of the Wicked, and the Troubles which do attend this outward Life; as well as the Aſſaults of the Enemy of all our Happineſs, whilſt in it: *He was ſurely, one of the Lamb's Warriours and true Followers, and approv'd himſelf ſo, as well as a good Pattern and Example to thoſe he left behind him.*

As concerning his Convincement, and receiving the bleſſed Truth, by whoſe Miniſtry or Means it was, with the Time *when*, or *where*, as alſo his coming forth in a publick Teſtimony, and his great Sufferings by Impriſonment many times, with other hard and cruel Uſages divers ways; we leave the Particulars of thoſe things to his own *Journal* and our *Brethren*, the *Elders* of the Province-Meetings of *Ulſter* and *Leinſter*; in which Provinces, he had been a Dweller ever ſince his ſetling in *Ireland*, being above Fifty Years; knowing, that the Friends of thoſe Parts are the moſt capable of being particular therein. Notwithſtanding which, if ſome, who by Duty and Gratitude have been obliged to commemorate thoſe worthy of double Honour, we think it no leſs our Concern, to give in this ſhort *Teſtimony* with our Brethren concerning him, *viz.*

That from the firſt Knowledge of him in this Province, which ſome yet remember, and which was pretty early after *Truth* was Preach'd by the People

People call'd *QUAKERS* in this Nation; he came into *Munſter* with a publick Teſtimony, viſiting Friends; wherein alſo he appeared *fervently Zealous* for *Truth* and the Promotion of it, and having obtained Mercy to be Faithful, the Lord rewarded his Faithfulneſs, by the encreaſing of his Gift in a large Meaſure, whereby he receiv'd Power, and became fitted to be an *able Miniſter* of the *Goſpel*, and an *Inſtrument in the Hand of the Lord*, *for the turning many to Righteouſneſs*. And many, and often were his Viſits in the Lord's Work and Service, not only through this Province and Nation of *Ireland*, but alſo into *England*; beſides his great Labours and hard Travels beyond Seas, in ſeveral Voyages through the *American* Churches, in which he had very great Service for the Lord, not only in the *Work of the Miniſtry*, but alſo by encountring *Truth*'s Adverſaries, Prieſts and People in publick Aſſemblies, and other times concern'd againſt bad, looſe and libertine People in divers Places, who made a Profeſſion of *Truth*, but not dwelling under the *Croſs* and *Yoke of Chriſt*, were as the *Unſavoury Salt* to the People of the World; and a Grief and Burthen to faithful Friends. In which Services the Lord's Power eminently attended him, to the making him as a **Wall of Braſs** to the confuting of *Truth*'s Adverſaries, as well as a Help in time of need, for reſtoring and helping of others. For indeed the Lord had qualified him in both Reſpects, and had endued him with a very large Underſtanding, in the things appertaining to his Kingdom. Sound he was in Doctrine and in Judgment; plain in Preaching, and free from Affectation: In Apparel and Geſture grave; in his Deportment, Manly; of few Words, till a juſt Occaſion offer'd; and very exemplary in Life and Converſation; very much might be truly ſaid of this *Man of God*, which we omit for Brevity's ſake, and becauſe we believe others will be more large. But in a Word, may ſay, *He*

was

was freely given up, and devoted to the Service of the Lord, and great was his Care and Concern for the whole Flock of God in general, that they might grow in his Truth, and in particular was made a Bleſſing in the Hand of the Lord to this Nation, a Man of a Thouſand for promoting Virtue in the many Branches thereof, as well as a ſharp Inſtrument for threſhing and cutting down that which was Evil, and hurtful in the Churches.

The laſt Viſit he made into this Province, was in the Year, 1711, being then in much Weakneſs of Body, yet fervent in Spirit; and his Miniſtry as lively and acceptable as ever; and ſo took his leave of Friends in *Munſter*, where he came in more than ordinary Tenderneſs and Brokenneſs of Spirit; after which, he viſited us no more, but grew weaker and more feeble, till his Diſſolution, which was in the Year, 1712. *May the great Lord of the Harveſt, raiſe up more ſuch Labourers in his Vineyard, is the Deſire of our Souls.*

Signed by Order, in behalf of
the ſaid Meeting, by

Waterford, *the Second of the Ninth Month*, 1713.

Thomas Wight.
Joſeph Pike.

The

The TESTIMONY of Friends of *Mountmelick* Monthly-Meeting, concerning our dear and ancient Friend, *William Edmundson.*

Whom the Lord hath been pleas'd to remove from us by Death; and though it be our *Loss, we believe it is* his *great Gain.*

HE was a Man, that was early called forth to labour in the Lord's Vineyard; and he was made Instrumental in the Lord's Hand for the Good of many; and had a great Share in bearing the Burthen in the Heat of the Day, which he cheerfully underwent, and was endued with Valour and and Courage fitted for the Work it pleas'd God to call him to; and in the Times of the Sufferings of Friends in this Nation, he had a deep Share of, both in Body and Goods; and when he was at Liberty, he was very serviceable to Friends, in laying of their Sufferings before the Rulers: For he was enabled to stand before them; and he had good Success; the Lord helping him in his Service and Labour of Love; and Friends Liberty was wrought, which was gladness of Heart to him, and Comfort to them.

He was a Man, that dearly loved Truth and the Prosperity thereof, before any thing in this World. For this was his usual Practice, when the Lord had laid any Service before him to do, he readily answer'd, *preferring it before his own outward Affairs*; and in the Will of God, he undertook long and perilous

rilous Travels ſeveral times into *America*, as may appear by his *Journal*, ſpending himſelf and his Subſtance for the *Goſpel's-ſake* and the Good of Souls. And for the Promotion of *Truth*, he gladly joyn'd with that eminent Servant of the Lord, *George Fox*, and others in this Nation, about ſettling Men and Womens-Meetings; and when ſettled, he labour'd in them, and manag'd with all his Underſtanding; and he was alſo concern'd in ſettling other particular Meetings for performing Worſhip to *Almighty God*; and where Friends thought themſelves weak to keep Meetings, he often would go and viſit them; and if there was any thing that appear'd dubious, he was very helpful by way of Advice, as the Matter required: He was ready and willing *to ſerve the Lord; his Truth and People, both at Home and Abroad, with that Ability and Subſtance, that God had given him. For notwithſtanding the Charge he was at by his frequent Travels, yet he was very Exemplary and Open in Collections for the Poor, and contributing towards Building of Meeting-Houſes, &c. and was very open and free in his own Houſe, entertaining many Friends.*

Although he was a Man ſharp in his Teſtimony againſt the tranſgreſſing Nature, yet when he was ſenſible that any were dejected, or caſt down in a deep Senſe of their own Unworthineſs, he was very tender towards ſuch, and willing to reach forth a Hand to help them, both by comfortable Advice and fervent Prayers to *Almighty God* for their Strength. *The Care of the Churches was much upon him*; he was alſo deeply ſenſible of the common Calamity that was coming upon this Nation, which he prophetically ſpoke of in his *Teſtimony* through moſt Parts thereof, in Meetings ſeveral Years before it came to paſs, with a Word of Encouragement to Friends, that if they were of that Number, *that ſigh'd and mourn'd for the Abominations that were committed by the Inhabitants of the Land,*

the

the Lord would ſet a Mark upon ſuch, and would ſpare them. For that the Lord had determined to dung the Earth with the Carcaſſes of Men; and many yet living, are Witneſſes of the fulfilling thereof in ſome meaſure: And as it drew nearer, *Oh!* how earneſtly was he concern'd, calling to Friends for ſomething that might be as an Offering to God, both for the Nation and Preſervation of his People; and did joyn with Friends in pouring forth Prayers with Tears to God on this Account, which we believe the Lord graciouſly heard and anſwer'd in preſerving their Lives.

He was very helpful and ſtrengthning to Friends in thoſe Times of great Calamity; he was alſo concern'd in addreſſing the *GOVERNMENT* and chiefeſt Men in Authority on the behalf of Friends and the *Engliſh* Inhabitants; and they commonly would hear him, and often granted Relief; he was careful in adviſing Friends, that they ſhould not touch with any thing of *Goods, where Property was dubious* in thoſe Times, and when the War was over, and Friends began to ſettle in the Country, his Care was, that Friends might ſettle near together, and alſo that they might *keep within the Bounds of Truth and Moderation, in all their Trading and Dealing. He laboured that Friends might be preſerved out of the vain Faſhions and Cuſtoms of the World*; and was for many Years, under a deep Exerciſe, that they might not take an undue Liberty, in exceeding *Chriſt*'s Precept of *Yea* and *Nay*, inſtead of an Oath. And a weighty Concern came upon his Spirit, that all that were concerned in that great Ordinance of *Marriage*, might ſeek the Lord in their Undertakings, that worldly Ends might not be the chief Object.

He was a valiant Man in his Day, for the Truth, having a Word in due Seaſon which was precious to many; often concern'd in exhorting Friends to do their Days Work in their Day; he was a Man,

whoſe

whose Heart was inditing good Matter, and as a good Housholder, brought forth things both New *and* Old; and often advising Friends when they offer'd any thing in Meetings, whether in *Doctrine* or *Discipline*, that they should wait to feel to offer in a living Sense. He had many large Openings into the Mysteries of Christ's Kingdom, often concluding Meetings in Prayer to the Comfort of many.

He lived to Old Age, and continued livingly zealous for Truth; and though well known in many Parts, yet for good Order's sake, establish'd amongst Friends, he, even in Old Age, requested a Certificate of the *Monthly-Meeting* to which he belong'd, to signifie Friends Unity with him when he travelled Abroad, to *England* or other Places, in the Work of the Gospel, from time to time. We might say much more as to his Service for Truth amongst Friends, and of our Loss of him on that Account; and though he be taken away from us, his Memory lives and remains with us. Signed at *Mountmelick* the first of the first Month, 1713.

Signed by Order, in behalf of
the said Meeting, by

Tobias Pledwell.
John Barcroft.

A SHORT TESTIMONY concerning our Worthy, deceas'd Friend, *William Edmundſon.*

TO publiſh a compleat Character of this our deceaſed Friend, with a brief Recital of his eminent Services, would not only be too Voluminous, but alſo too great an Undertaking for us to pretend to: But the Value we have for his Memory, who ſometimes have been favoured with his Company, induces us to give this ſhort *Teſtimony* concerning him.

He was a Man of *uncommon Courage*, and the Truth invigorating his Underſtanding, made him **as bold as a Lion**; he was early convinc'd of the Everlaſting Truth, and ſoon after, was publickly engag'd in its Service; he had a *great Share* of Natural Parts, though *not much* outward Education; and he who enabled *GIDEON* of *old*, though but of a *mean* Tribe and Family, and advanced him to be a *GREAT GENERAL* of the Hoſt of *ISRAEL*, making him a Deliverer of his choſen People, when in Diſtreſs, the ſame Almighty Power raiſed this our dear Friend, and led him from an **Outward** into a **Spiritual** Warfare, in which the *LORD* his *GOD* was with him, covering his Head as in the Day of *BATTLE*, and teaching (according to the Words of the *Pſalmiſt*) *his Hands to war and his Fingers to fight*, ſo that he thereby became ſucceſsful in thoſe Engagements, whereunto his great Maſter called him.

He had a ſound Doctrinal *Miniſtry*, accompanied with great Authority, and therefore might very well be termed a **Son of Thunder**, yet in the Exerciſe of his Gift, the *Heavenly Oyl* of the King-

dom

dom did frequently drop from his Lips, to the Consolation of his Brethren.

He was endued with a good Understanding in the *LAW* of *GOD*, recorded by his Servant *Moses* in the *Holy Scriptures*; and was wonderfully gifted in opening the true Signification of the *Types* and *Figures* therein contained, sometimes *symbolizing* them with their *Antitypes*, or things signified thereby, setting forth the Design and Wisdom of the Great *Law-giver*.

And at other times, would particularly describe the *Vessels* of the *Outward Temple*, and excellently apply the Use of them to a Mystical Signification, relating to the *latter House*, the Temple of *GOD*, *the Glory of which*, (according to divine Prediction) *was to excel that of the former*.

And to render him yet more compleat, the Lord was graciously pleas'd in a high Degree, to qualifie him for *GOVERNMENT* in the Church, wherein he was *zealously* as well as *early* engag'd, for promoting the holy Discipline thereof; and stood firm to the last, in Opposition to every thing that tended to introduce an undue Liberty; that the Camp of the Lord might be kept clean, so that the *Beauty of Truth* might shine forth *more brightly* amongst us.

Having given a brief Hint of some of his Qualifications, we may also say, he was, with the Holy Apostle *Paul*, made *willing to spend, and be spent in the way of his Duty, and was not daunted at the various Exercises, Dangers and Sufferings which attended him in his Travels, that were great* in *Ireland* (the proper Place of his Residence) *Barbadoes*, the *Leeward-Islands*, and divers Parts on the Continent of *AMERICA*: Besides, the frequent Visits he made to *England*, the Place of his Nativity, which he continued to perform in his Old Age; it being very observable, the Strength of his *Love*, *Zeal* and *Understanding* remain'd with him to the last.

It may therefore be justly said, the Removal of so well qualified and so serviceable an Instrument cannot but be a great Loss to the Church in general, though more particularly to those, who most frequently partook of his Labours.

Let us therefore, who are yet remaining, with humble Souls and contrite Spirits, pray the great *LORD* of the Harvest, *to raise up and send forth many more such faithful Labourers*; that the great Work of **Conversion** and **Reformation**, may be carried on to the Glory of his worthy *NAME*.

LONDON, *the Second of the Seventh Month*, 1714.

Samuel Waldenfeild.
John Feild.
Henry Gouldney.
John Whiting.
James Hoskins.

The

The TESTIMONY of *Mary Edmundſon*, concerning her late Huſband, *William Edmundſon.*

IT having pleas'd the Lord, from whom we receive all ſure Mercies and true Comforts, to favour me with the Company and Help of ſo *good and Heavenly minded a Man*, as this my dear deceaſed Husband was. Indeed, I did not eſteem it as the leaſt of many Mercies, beſtowed upon me by a Good and Gracious *GOD*; and though I am very ſenſible, that his being taken from me, *is my great Loſs*, yet I am well aſſured it is *his great Gain.* For as a Shock of Corn in full Seaſon, did the Lord gather him to himſelf, in the Eighty Fifth Year of his Age.

All the time of our being together, (which was about Fourteen Years) I may ſay, he ſhewed forth a *Godly Life* and *Exemplary Converſation*; being coupled with the Fear of God, and bounded thereby in his Eating, Drinking, or whatſoever he was employed in, careful in all things, wherewith the Lord (whom he ſerved) favour'd him, *ready and willing to receive and entertain* honeſt hearted Friends, whoſe *Company* was *delightſom* to him. He was a *tender Husband* to me; and gave very tender and wholſom Advice to my Sons; he was an *eminent and Serviceable Inſtrument* in the Lord's Hand, in the Churches of Chriſt, both in *Doctrine* and *Diſcipline;* not only at Home in this Nation, but abroad in other Countries and Iſlands, to which he was freely and faithfully given up: In all which I have good ground to believe, he was not *chargeable to the Churches*, but often *adminiſtred to others Neceſſities.*

The Lord bleſſed him with that Underſtanding, that he was as a *Father* and *Inſtructor* to *Thouſands*; having a *Sight of Things to come*, he foreſaw a Dearth that was at Hand above Thirty Years ago, before it came to paſs, and in ſeveral Prophetick Teſtimonies, which I heard him bear before the late Calamitious Times of War in *IRELAND*, he teſtified, That *the Lord would dung the Earth with the Carcaſſes of Men, which he lived to ſee fulfilled.* He was a conſtant Frequenter of Meetings, both *Half-Yearly*, *Quarterly* and *Monthly*; and alſo, of particular Meetings at Home; though many times but weak in Body, by reaſon of Old Age. And in Meetings of *Diſcipline* in the Church, when things went *according to the Line of Truth*, he was like a *Man healed*, if he was Sick.

As he lived in Obedience to the Lord, ſo it appeared, he was fitted and prepared for his great Change: For a while before his Ilneſs, of which he died, he took ſome time to view over his *Papers* and *Writings*, that he had written upon Truth's Account, and had juſt finiſhed, and put them in Order a few Hours before he took his Bed, and ſeem'd ready for the Time of his Diſſolution, ſignifying, *That he had nothing to do, but to wait for it, which he earneſtly deſired, if it were the Lord's Will, might not be long.* In the the time of his Ilneſs, many Heavenly Expreſſions drop'd from him, to the Edification and Comfort of thoſe preſent; and though his Diſtemper was ſome-what ſharp and tedious, yet he bore it with much Patience, and ended *in great Peace and Quietneſs, and no doubt, is entred into Peace and Reſt for evermore.*

Mary Edmundſon.

A TESTIMONY concerning our dear Father, *William Edmundson.*

IT pleased the Lord to endue him with *eminent Gifts* above many, both with Respect to the *Ministry* and *Government* in the Church, for the Preservation thereof, in and under the Government of *Christ Jesus*, and Bounds of his holy Spirit, that all might by their Conversations, *adorn the Gospel, and shine as Lights in the World*; and many have Cause to bless the Lord for his Service in the Churches in many Places, in which he was a Sound and Faithful Labourer, and underwent many Hardships both by Sea and Land; in a faithful Performance thereof.

He travel'd in this Nation, in rough and hard Times, as also in *England*; and went early over to *AMERICA*, and in those Islands where he came, was very serviceable in convincing many, and setling Meetings both for the *Worship of God* and *Church-Discipline*, not sparing Himself or his Substance, to perform the Lord's Work unto which he was called for the Good of Souls: He was a **true Prophet of the Lord**; *sharp in Reproof to obstinate Sinners, yet tender in Advice to the Penitent*; *sound in Judgment*; *and had an Awe over the Wicked, Light and Airy*; *but an Encourager of Well-doers*; he was Excellent in his Gift to divide his Ministry, according to the States and Conditions of People (to whom he was concerned) not missing Points aimed at on Truth's Account, the Lord having given him a clear Discerning of what was *for* Truth, and what *against* it.

He had an excellent Gift in Prayer, and was often graciouſly anſwer'd by the Lord, nothing ſeemed more joyful to him, than the Proſperity of Truth, or more afflicting than it's being oppoſed by a contrary Spirit: He was a *careful* Father over us his Children, both in *Advice*, *Reproof* and *Correction*, as Need requir'd, as well as in *providing things needful* for his Family; but *above all*, he ſought our Growth and Settlement in the Truth (in which he lived, and was a prudent and good Example to us all to follow, both in *Words* and *Actions)* yet notwithſtanding, he met with Affliction from ſome of his Children, who, diſregarding his Example and zealous Concern for their Good, forſook their Education in ſeveral Reſpects, which was often a great Grief to him.

Much more might be ſaid, but ſhall leave it, knowing there will be other Teſtimonies; and altho' the Loſs of ſuch a Father is not eaſily forgotten by any well minded Children, yet we believe that *our great Loſs* is *his great Gain:* For as he lived in the Truth, he was ſenſibly preſerved in a diſcernable Concern for the Propagation thereof to his laſt Moment. He departed this Life the Thirty Firſt Day of the Sixth Month, 1712, being in the Eighty Fifth Year of his Age; and was accompanied to his Burial, by Friends from ſeveral Parts, and other Neighbours; and was decently interred in Friends Burying-Place at *Tineel* near *Roſſenallis* the fourth Day of the ſeventh Month following.

Tryal Edmundſon.
Abigail Edmundſon.
Mary Fayle.
Eleazar Sheldon.
Suſanna Sheldon.

A TESTIMONY lives in my Heart, to give to the Memory of my True and Worthy Friend, WILLIAM EDMUNDSON.

HE was a Man, with whom I have had ſome Acquaintance above Thirty Years, but more intimate and nearly acquainted with, about Fifteen Years laſt paſt, it having been my Lot to be often with him in Travel and Labour in the Service of the *GOSPEL*, both in *England* and *Ireland*; ſometimes amongſt Friends, and ſometimes in Places where none were, who bore the Name of *QUAKERS*; and in all Places where we travel'd, his Service for God was great, to the ſtopping the Mouths of Gainſayers, and convincing many of the Way of Truth, by directing and turning Peoples Minds from *Darkneſs* to *Light*, and from the Power of *Satan*, to *GOD*; ſo that many became the *SEALS* of his *MINISTRY*, which he deliver'd in great Plainneſs, not *in Words, which Man's Wiſdom teacheth, but in Demonſtration of the Spirit and of Power.* And in his Travels he was very careful not to make the *Goſpel* chargeable; and had a great Zeal againſt the *Hireling* Teachers, who ſought for their Gain from their Quarter, and look'd after the Fleece, more than the Flock. And for his Teſtimony againſt ſuch, he oft went through great Sufferings, both in *Body* and *Goods*; as the Book of Sufferings, and his following *Journal* ſhow.

As to his Travels in *AMERICA*, I ſhall not ſay much, leaving it to them that were more acquainted with his Service there, and his own Account thereof in the enſuing Pages; though I have heard him ſay, *That he went through great Exerci-*

ses amongst them both in Body *and* Spirit; *there arising many vain and unruly Talkers amongst them, who gave great Trouble to the* Churches, *and it fell to his Lot often to deal with such:* For indeed he was a Man fitted for such Service, beyond any other that ever I was acquainted with; and great was his Care to have such made manifest, and a Stop put to them, that they might proceed no further, wherever he met with them; but especially that such might be kept out of *Mens-Meetings.* For he was careful, that the Authority of Truth in *Men* and *Womens-Meetings*, might be kept up, where the *Lord*'s Business was, and is managed, that the Members thereof might be *FAITHFUL MEN* and *FAITHFUL WOMEN, fearing GOD and hating Covetousness*, that so true Judgment and Justice might be maintain'd and kept up in all these Meetings, without Respect of Persons; and Judgment plac'd on all Unruly and Disorderly Persons, that so *GOD*'s *House* might be kept clean, which *Holiness* becomes for ever.

He was not one who sought after *POPULARITY*, but was rather shy, not intimate with any, he had not Tryal and true Knowledge of, nor willing to lay Hands suddenly on any; but of those he had a Tryal and found Faithful, he was a great Encourager in the *Lord*'s Service; and I have oft heard him say, *It was great Satisfaction to him, to see Friends come up in their Service the* Lord *had fitted them for; and great was his Concern to stir up those the Lord had gifted to answer their respective Services, by doing their Day's Work in their Day, while Ability of Body and Understanding was continued.* Wherein he was an excellent Pattern to *US ALL*, in that he spared not himself, while his Abilities were continued to him, but even to Old Age did perform Service and Travels beyond the ordinary Course of Nature, in which he would often say, *The LORD was his SONG and his STRENGTH, who had carried him through many and various Exercises and*

and Perils of divers Sorts: But the greateſt Tryals he met with, were *FALSE BRETHREN*, who oppoſed the good Order of *Truth*, which the *LORD* has eſtabliſh'd amongſt us, whoſe Oppoſitions, both private and more publick, he like a Rock, immoveably withſtood, and as a fixed Star in the Firmament of *GOD*'s Power did remain, holding his Integrity to the laſt.

He was one, that truly *ſympathized* with his ſuffering Brethren and Siſters, not ſparing himſelf to obtain their Relief and Enlargement, when cloſe confined in Priſon for their *Teſtimony* againſt the *Hireling* Teachers, and the great Oppreſſion of *Tythes* (which came in with the *Apoſtacy* amongſt the *Chriſtians*, and will go out again with the Downfal of the *Whore* and *Falſe Prophets*) by applying himſelf to the Perſons concerned, and ſometimes to the *CHIEF GOVERNOURS:* For he was a Man of an undaunted Spirit, Grave, Meek, free from Affectation in Speech and Carriage, and therefore fit to ſtand before *PRINCES*, and in ſuch Services, he was often very ſucceſsful; the *LORD* opening a Way, and proſpering his Endeavours. The Gain of all, he was ready to conſecrate to the *LORD*, and not to any Abilities of his own, whether Natural or Acquired, having a large Share of the Former, though he had not much of the Latter; being a Man of no great Learning, as to the *outward*, yet had the Tongue of the *Learned*, ſo as to ſpeak a Word in Seaſon to the Conditions and Capacities of moſt: For he was Sound and Profound in the Myſteries of *Life* and *Salvation*.

This Eminent Elder and Overſeer in the *Houſe of GOD*, was One of, if not, the firſt Inſtrument in the Hand of *GOD*, in this Generation, to publiſh his everlaſting *Truth* through this *Benighted Iſland*, *i. e.* Ireland. and direct the Inhabitants thereof to the marvelous and inſhining Light of *Jeſus Chriſt*, the Glorious *Sun of Righteouſneſs*. In the Diſcharge of his Service

vice in the *Ministry*, he persever'd with such Constancy, Faith and Fidelity, that it pleas'd his great *LORD* to bestow on him, as an additional Favour, a large Understanding in the right Ground of *Government* and *Discipline* in the *Church*, in which he earnestly labour'd for *Universal Love*, *Unity* and *good Order*, in and through all the Churches of *CHRIST*, preferring the Honour of *GOD*, before all things else; and many times things would open in him to Admiration, shewing to Rich Men, and the eager Getters of this World, the Danger they were in of hurting themselves, by hindring their Growth in the *Truth*. *Nay!* I cannot set forth half the Service he had amongst us; but this I am sure of, *the Churches of this Nation will have a great Loss of him:* For indeed the Care of the *Churches* was daily upon him, and too Few there are to stand in the Gap against Iniquity, or that will expose themselves, as he did, in dealing plainly with every one, not letting Sin pass unreprov'd, nor Faults untold, sharply reproving obstinate Offenders, but mildly admonishing the Sensible and Penitent. *A MAN OF TRUTH* indeed, who sometimes did tell us, *He was glad, when he looked back, and considered how he had spent his Time, since the Day it pleased the* LORD *to lay his Hand upon him, and call him into the* Ministry; *and by a careful Search could not find, that he was behind with his Day's Work.*

When he was taken Sick, he sent for me, before my Return from the *Yearly-Meeting* at *LONDON*; and the next Day after I came Home, I went to see him, and found him very Weak, but very Sensible, and he freely imparted his Mind to me in several things, and particularly about the Regulation of *Men* and *Womens-Meetings*, of which Regulation, said he, *There is absolute Need*, and that *he believed, some would come to see the Necessity thereof, more than they had ever yet.*

I ſtaid with him about four or five Days, in which time, I obſerved nothing proceed out of his Mouth, ſave what ſtill ſhow'd his Concern for *Truth*, and the good Order of it; and when I went to take leave of him, he ſaid, *We have had many good Meetings together, I believe we ſhall meet in Heaven.* And this he ſpoke very tenderly; in a few Days after which, he departed this Life in a good Old Age and full of Days, being aged near Eighty five Years, and a *Miniſter* Fifty ſeven Years; and I doubt not, but he hath obtain'd a Reward of durable Riches, a Crown of Righteouſneſs, and his Memorial is bleſſed, for he was a Father in *Iſrael* in his Day.

Furthermore, though this our Friend was a Man oppreſt, afflicted and troubled in his Life time, yet now he is removed to *where the Voice of the Oppreſſor is no more heard, but the Wicked ceaſe from Troubling, and the Weary are at Reſt from their Labours, and their Works do follow*; receiving the Reward of Peace, and Sentence of *well done faithful and good Servant, enter thou into the Joy of thy Lord:* Which that we may all ſo labour for, as that we may be counted worthy of, with this our aged Friend at laſt,

Is the ſincere Deſire and Travel of, READER,

Thy FRIEND,

Who wiſheth the WELFARE of all Men, both here and hereafter,

George Rooke.

I have a SHORT TESTIMONY to give in, to the Life and Memory of my Ancient and Dear Friend, *William Edmundſon*, deceas'd.

THE firſt time I came into this Nation of Ireland, *he was in Priſon in* Maryborough-*Goal, where my Companion and I went to ſee him, he ſate down with us to wait upon the Lord in Silence, and in a little time began to ſpeak to us in the Openings of Truth, in which he declared the Myſteries of Chriſt's Kingdom, directing us* to an inward Stilneſs and Quietneſs of Mind; and ſpoke of the Humility of the Lord's Prophet, when there was a ruſhing Wind, Earth-quake and Fire, wherein the Lord was not; but the Prophets Head being cover'd with his Mantle, until it was calm; (in the Calm) the Voice of the Lord was known, as a ſtill ſmall Voice, *and ſaid*, This is an excellent Paſſage for you young Men to obſerve, for ſome have gone out from their Gifts in theſe Ruſhings. *And much more to that Effect, which was very ſuitable to the preſent Exerciſe of my Mind; I then being Young, and in great Poverty of Spirit, and afraid of the* Wiles *and* Transformations of Satan, *leſt he ſhould betray my Underſtanding, which I believe this* MAN OF GOD *had a true Sence of.*

1 Kings 19. 9 to 14.

Since which it hath been my Lot, to follow him in his Service for Truth *in many Places, eſpecially in* AMERICA, *and I may ſafely ſay*, that I always found his Services were very great, and that he left a ſweet Savour behind him. *I*

I was alſo with him in the Time of his Ilneſs, whereof he died, under which, he lay in an heavenly and ſweet Frame of Spirit, and ſeem'd deſirous, if it were his heavenly Father's Will to be removed out of this World. *And one time ſpeaking of his Natural Faculties, how they fail'd him, ſo that he was not capable of doing Service, as heretofore he had been, I told him*, I did believe, that he had done his Day's-work in his Day, and that it would be well with him. *I alſo deſired*, if he had any thing by way of Counſel and Advice to leave to thoſe that might remain, he would communicate it to us. *And after a time of ſilent Waiting, he was enabled to ſit up, and ſpeak what was in his Mind; the Subſtance whereof was to this Effect*, That the Lord had a great Work to do in the Earth, though many did not ſee it; and that he would work a great Regulation and Reformation amongſt many; and that his glorious Day, which was broken forth, would riſe higher and higher upon his People. *It was a bowing, melting Seaſon, ending in Prayer and Supplication to the Lord, who I am ſatisfied, hath taken his Spirit to himſelf, to inherit Everlaſting Reſt.*

Thomas Wilſon.

The

The TESTIMONY of *James Dickinson*, concerning *William Edmundson.*

I *Have in my Heart a* Testimony, *to give to the Lord's Power manifested through his Servant* William Edmundson, *who was called into the* Work of the Ministry *of the Gospel, and labour'd in it many Years. The Lord raised him up, and made him as a* BATTLE-AX *in his Hand, and a* ROD *to correct stubborn Children, and as an* HAMMER *to beat down that which was wrong; he was a* Terror *to Evil-doers, and both loved and esteemed by the Sincere-hearted; because of his* Faithfulness *and* Integrity *to that Trust and Charge the Lord had committed to him.*

I believe he loved *all Men, yet* feared *no Man so, as to give* Truth's Cause *away; many deep Exercises he went through, and Perils by Sea and Land, for the discharging himself of that Concern which was laid upon him, which he did in great Boldness and Sincerity. He was made to rebuke Deceit, and place Judgment upon it, where he met with it. The Lord who called him, stood by him, and guided him by his Wisdom. He was Zealous against all* Pride *and* Superfluity, *and hammer'd it down, not sparing the Guilty; yet one who loved* Decency *and* Cleanness, *knowing Truth led to it.*

He was made use of to rebuke many filthy and unruly Spirits, both in Europe *and* America, *especially the* Ranters *in* New England, *who were* Filthy, Brutish *and* Beastly, *under Pretence of*

Sanctity

Sanctity *and* Holineſs. *He had a hard Part of the* Work *committed to his Share (yet the Lord furniſhed him throughly for it) and was bent in his Mind to get it done while he had time, labouring to ſtir up all, to make uſe of Time while they had it.*

The Lord raiſed him up, and made him what he was, that was Good, and hath Taken him to Himſelf, who is able by his great Power to raiſe up others, to carry on his great Work of Reformation *in the Earth, to his own Glory, and Man's Salvation. I deſire the Lord may bow all by his Power into faithful Obedience to him, even unto* Death, *that he may give them a Crown of* Life.

James Dickinſon.

Be thou Faithful unto Death,
and I will give thee a Crown
of Life, *Rev.* 2. 10.

The

The TESTIMONY of *John Bouſted*, concerning *William Edmundſon.*

MY *Acquaintance with him for many Years was ſuch that I loved him* dearly, *and honour'd him* truly, *as one that* ruled well in the Church of Chriſt, worthy of double Honour for his Service ſake, he was endued with a large Gift for the MINISTRY, and preach'd the Everlaſting Goſpel freely, as an **Undaunted Warriour of the Lamb**, bold in Aſſerting, and valiant in Suffering for the Teſtimony committed to his Truſt, and Skilful in his Miniſtry to divide the Word aright, clear ſighted, and deep in divine Things; and greatly Inſtrumental in gathering many to the Truth, and in ſettling of Meetings in divers Places, and zealouſly concern'd for the promoting of *Chriſtian Diſcipline*, in the gathered Churches, that all might be preſerv'd in the comely Order of the Goſpel; and eſpecially that his Brethren in the Miniſtry, and other gifted Elders for Government in the Church, might walk circumſpectly without Blame or Rebuke. In all things adorning the Goſpel of *Jeſus Chriſt* as good EXAMPLES to the Flock.

Some were pleas'd to call him the GREAT HAMMER *of* Ireland, *becauſe of his powerful* Miniſtry; *for having known the* WORD *of the Lord, as an* Hammer *and a* Fire *to break and diſſolve his own Heart, which no doubt had been hard,*

hard, when concerned in outward War, (of which ſee a further Account in his following Journal; *he by the ſame* WORD *of God, was made as an* Hammer, ſharp Inſtrument *and* Ax *in the Hand of the Lord, whereby many were broken and cut to the Heart:* Yea! *ſome, like the* tall Cedars *and* ſtrong Oaks, *were hewn down by the Power of the* WORD *that dwelt in him; he was as a* FLAME *againſt Evil, and Inſtrumental in turning many to Righteouſneſs. I can but hint a little of the Services of this* Good Man, *and* Worthy Elder *in the Church of Chriſt, but ſhall refer to other Teſtimonies, that may be given of him by ſuch as are more capable thereof, and to the* Journal *of his Travels for a further Account concerning him; who having done a good Day's Work, hath received his* REWARD, *and enter'd into the* Reſt prepared for him, and for all them that love and fear the Lord.

May it pleaſe the Lord of the Harveſt, to raiſe up other faithful Labourers therein, for the Harveſt is great, and ſuch Labourers but a few.

John Bouſted.

A BRIEF TESTIMONY concerning my dear deceas'd Friend, *William Edmundson.*

He was a Man, whom I so dearly and tenderly lov'd, for those Virtues that dwelt in him, that few of our Ancients were a more frequent Epistle in my Remembrance, than he. The Foundation of which Love, was the Rock of Ages, *that had made him so Serviceable in his* now Israel, *whom he hath brought out of Captivity, and chosen to be his People through* CHRIST JESUS, *to experience his Reign and Kingdom: By whom also this my entirely beloved Friend was sanctified, and made Instrumental*; *Yea, a* Co-worker *amongst many Brethren, to shew to Mankind the Way to Salvation. And verily (to me)* being Dead, he speaketh. *His* Valour *for Truth,* Nobility *before its Enemies*; *his godly and holy* Zeal *against Impiety and feigned Holiness, his incessant* Labours *and* Travels *both by Sea and Land, to gather to* CHRIST, *and that the Churches gathered, might be rooted and grounded in him, confirms me that he was a* MAN OF GOD, *and faithfully served him in his time. I may say (because I believe it) the* LORD spoke by him, *and* his Word was in his Mouth; *indeed to me, he seem'd to be as a* BOANERGES, *or* Son of Thunder; *his* Ministry *was so* powerful *in the* Demonstration of the Spirit: *Furthermore, his pious and fervent* Zeal *to plant a helpful Discipline among the Churches, both in his own and other*

other Nations, much manifested his Love to God and his People; and that the ANOINTING *dwelt in him,* Dominion and Praise to God the Sanctifier, *Amen.*

I further testifie with the Apostle Peter, *that* no Man can do the Work of God, nor speak as his Oracle, but as he doth it by the Ability God giveth, being only as a Steward of the manifold Grace, that GOD in all things may be glorified, through JESUS CHRIST. *In which Ability it was evident, this my honoured Friend ministred to the Saints, of which I (with many more weightier Brethren) am a Witness, and incline to commemorate a particular Instance,* viz. *At* Hartshaw *in* Lancashire *(where I was present) the* LORD *made use of him as his* Trumpet, *to give a certain Sound to Admiration; then expressing that,* that Morning the WORD of the LORD burned in him as a Fire; by which WORD, not only the tender-hearted were quickned, but the Negligent and Obdurate, awakened to profitable Considerations of their misspent Time: *Also a signal Token of his Love to his Country-Men, did appear by his prudent Acting, to obtain a* Meeting *in his deceased Father's House, where (that I know of) was never any kept before that time,* viz. *near* Kirby-Stephen *in* Westmorland, *which Meeting was obtain'd and held by himself, and was of a good Report and Service in the Country. And Friends in these Parts since that time having often had Meetings (at the above mentioned* Kirby) *God has been pleased to bless that good Undertaking, begun by our deceased Friend* William Edmunson, *with that happy Success, that some have been there convinc'd*

and turn'd to him, the Almighty Lord, our Shield *and* Sanctuary; *unto whom shall Renown be given, Praying, that he may be pleased* to order (by his Wisdom) our Conversation aright; that we may honour him in our Earthly Tabernacles, and that he may raise up many such, to bear the Ark of the Testimony before the Brethren, as our ancient deceased Friends have done, not loving their Lives unto Death for Jesus sake. *So to God the Father, with his Son Jesus Christ, be ascribed Praise and Glory, World without End.*

Christopher Winn.

From *Sedbergh* in *Yorkshire* in GREAT-BRITAIN, the Nineteenth of the Second Month, 1714.

Benjamin

Benjamin Holmes, his TESTIMONY concerning that Honourable Servant of Christ, *William Edmundson.*

OUR Dear Friend, whom it hath pleased God to remove from us, was a very heavenly minded Man, *and one that was* deeply concern'd *for the Glory of* GOD, *and the Good of Souls : He was an* able Minister *of the Gospel, and laboured abundantly therein, and his Labours were made very effectual to many. The* Care of the Churches was much upon him, *and he was greatly concern'd, that* Sion might arise and shake her self from the Dust of the Earth, and put on her Beautiful Garments, that so she might shine forth in her Glory and Beauty. *I am* inwardly *thankful unto the Lord for raising of him up, and that he was pleased so long to prolong his Days, for the Benefit of his* Church *and* People: *For through his Faithfulness, he was made a great Blessing to the Church of Christ in many Respects, and I believe, that* Children yet unborn *shall be made to bless God upon his Account. It is matter of great Rejoycing to me and many more; that as the Lord made him so eminently serviceable in his Hand, he was preserved in Faithfulness unto the End of his Days.*

In a Letter I had from him some time before his Departure, he signified that he was well in the Lord Jesus Christ, by whom his inward Man *was renewed Day by Day, and that the* LORD was his SONG and his STRENGTH. *Thus this good Man, after he had passed through many and various Exercises, which he met with upon the Account of that* Holy Testimony, *the Lord had called him to bear, was made* to rejoyce and triumph in him, in whom he had believed.

The Removal of this Faithful Elder, *with some other* Faithful Witnesses *of late, is no small Loss to the Church*

Church of Christ, Oh! *that the Sense thereof may have a* very deep Impression *upon all our Hearts, that we may* inwardly wrestle *with the Lord, to raise up many faithful Labourers in their stead.*

And now, dear Friends! *You who are brought to be acquainted with that divine Power, by which many of our* worthy Friends, *that are taken from us, were so excellently qualified and fitted for the* Work *unto which they were call'd*; there are STRONG DESIRES in my Soul, *that* you may wait in deep Humility of Soul, to feel the same divine Power to fit and qualifie you, that so ye may come up in their Places, who have faithfully served the Lord in their Generation.

And, as many of you know, that this TRUE PROPHET *of the* LORD *prophesied before the late Troubles, that* God would dung the Earth with the Carcasses of Men, *which has since been fulfilled*; *So I would likewise put you in Mind, how he hath prophesied since the late Wars of* another distressing Time, that is like to come, if the People be not humbled, *which Prophecy, I believe in the Lord's time will be fulfilled, if not prevented by Repentance. Therefore* prepare to meet your GOD, O *Israel!* and see that ye abide in your Tents, *lest through your going out into those things, which provoke the Lord to Anger, ye be cut off with the Wicked. Oh!* That we, that the Lord in loving Kindness and Mercy has been graciously pleased to visit, may be so preserved in Faithfulness unto the End, that in the *winding up* of our time here, we may have a Part in that Kingdom of Rest and Joy, into which this our dear deceased Friend is already entred,

Is the sincere Desire of your Friend,

Benjamin Holme.

From Lismoyne, *in the County of* Westmeath, *in* IRELAND, *the 15th of the 2d Month*, 1713.

A Short TESTIMONY concerning WILLIAM EDMUNDSON.

HAving a Concern upon my Spirit, to write a few Lines concerning that Ancient, Honourable and Faithful Elder, William Edmundſon. *I teſtifie, he was a Man that I dearly loved and honoured in the Truth, ſurely he was Worthy, being Faithful; a* valiant Man *for the Lord he was in his Day, even* One *of the* Valiants *of* Iſrael, *and that in the* firſt Rank, *that would not turn his Back on Truth's Enemies; he was Manly, of a good Preſence, but would often be tender'd and broken in Spirit, even as a* Child; *when Truth* ſuffer'd, *he* ſuffer'd; *when it* rejoyc'd, *he* rejoyc'd; *he was* pleaſant *in Converſation, but of an* awful *Preſence; his Countenance* grave *and* ſolid, *that it both adminiſtred Reproof and Comfort; his Miniſtry* powerful *and* ſearching, *in Prayer* fervent, profound *and* prevailing, *ſo that many times he made the* Drooping *and* Heavy-hearted *to rejoyce.*

His Care for the Church was very great, and after the late Troubles, he had a more than ordinary Concern for the ſetling of Friends, and that they might be near Meetings; but his great Concern was, that Friends might be preſerved out of the too eager Purſuit after the Riches of this World; *which Concern, expoſed him to the Cenſure of ſuch, as did not well conſider their own Good, and was ſomewhat the Cauſe of his meeting with* great *and* hard Exerciſes. *Yet through all, the Lord ſtood by*

and

and preserved him to the End of his Days, a faithful Testimony-bearer *for the Truth, he was made a Blessing to Friends in this Nation, on several Accounts. He would often say,* "*That* the Love and "too eager Pursuit of Riches and Greatness of "this World, was the chief Engine the Enemy "of Truth had to hurt us, as a People, and often warned Friends to be aware of it: *And through Mercy many do reap the Benefit of his* Fatherly *Care, and* tender *Advice, for the Good of all.*

His Concern was great, that Love and Unity might be preserved in the Church, and all things kept out, that might have a Tendency to lay waste, or hurt the Prosperity thereof: *So having serv'd his Generation in Faithfulness, and attained to a good Old Age, is gathered to his Rest, far above the Reach of his Persecutors, for he had suffer'd much on* Truth's Account, *and* (*as he would often say*) *to keep his* Testimony *clear in all the Branches thereof.*

William Sandwith.

Ballynacarrick, *the fourth of the Third Month,* 1714.

A JOURNAL

A JOURNAL OF THE LIFE OF *William Edmundson.*

SECT. I.

Giving an Account of his Birth, Parentage, Trade, Marriage and Convincement, &c.

I Was Born at *Little-Musgrove* in *Westmorland*, in the North of *England*, in the Year, 1627. my Father and Mother's Names were *John* and *Grace Edmundson*. My Father was well accounted of amongst Men who knew him, and Religious in what he knew. I was the youngest Child of Six my Parents had, my Mother died when I was about four Years Old, my Father also when I was about Eight Years Old: we were left to the Care of my Uncle, my Mother's Brother, who used us hardly; and my Brothers and Sisters left him, but I staid with him several Years, being young. My eldest Brother, who

1627.

Little Musgrove *in* Westmorland, *the Place of* W. E's *Birth.*

was

1640. was Heir to the Estate my Father left, when he came to the Age of Twenty One Years, with my eldest Sister's Husband, went to Law with my Uncle about our Portions, and other Injuries and Wrongs: And they spent much Money.

In those Times I went thro' many Hardships and Exercises of divers kinds; after some time spent, I was bound Apprentice in *York* to the Trade of a *Carpenter* and *Joyner*, where I lived some Years: In which time the Lord began to work in the Hearts of many People in that City, so that great Openings in the Things of God were both in Preachers and Hearers. Then the Lord began to visit me with his Judgments, and to set my Sins before me: many times I was under great Exercises concerning my *Salvation*, also about *Election* and *Reprobation*. So many things wrought mightily in my Mind about Religion, that I was often brought very low in my Spirit, and at publick Worship in the Steeple-House, at times, the Lord's Judgments would seize upon me heavily; one time, in the publick Worship, the Hand of the Lord was so upon me, that I shed such Abundance of Tears with weeping and bewailing my wretched State, that the Priest and Congregation took notice of me, but none did direct me aright to the *Physician* that could heal my wounded Spirit.

York.

Great Openings concerning the things of God amongst People.

About this time I went into the Parliament's Army, and there continued part of the War betwixt the King and Parliament; and when that was over I went into *Scotland* under *Oliver Cromwell* in the Year 1650. and the Lord began afresh with me, and many times His heavy Judgments would

Parliament's Army.

Scotland.

would ſeize upon me, and bring me low in a Con- 1650.
ſideration of the State of Life I lived in, and what the End would be; and ſometimes his Mercies would ſpring in my Heart to my great Refreſhment, and cauſe Tears of Joy and Gladneſs; but I knew not the ſecret Hand that was dealing with me, neither met I with any that did inform me, altho' in the Army we had many high Profeſſors of Religion. And ſometimes when I had been on Service moſt of the Day, and lying down in my Tent at Night, then would ariſe in my Mind the eminent Dangers I had paſſed that Day, and the narrow Eſcapes my Life had, and what would have become of my Soul, if I had fallen in that Uncertainty of my future Happineſs, with Reſolutions to turn to the Lord by Repentance and Amendment of Life; but when Action preſented, which I was active in at that time, I got over it again in my Vanity.

High Profeſſors of Religion in the Army.

In the Year 1651, the *Scotch* Army marched for *England*, we followed and engaged them at *Worceſter*, and overthrew their Army; after the Fight I was troubled in Mind for my Vanity, for the Lord preſerved my Life ſtill; but I fled from Judgment, and made merry over God's Witneſs in my Conſcience, which teſtified againſt me. From thence we were commanded to the *Iſle of Man*, which was delivered to us, and in Two Weeks time returned to *England*, and Quartered in *Derbyſhire* at *Cheſterfield*, and Towns thereabout: at which time the common Diſcourſe of all ſorts of People was of the *Quakers*, and various Reports were of them; the Prieſts every where were angry againſt them, and the baſer

1651.

The Scotch Army marched for England, and overthrown at Worceſter.

Isle of Man.

Derbyſhire, Cheſterfield, &c.

Various Reports of the Quakers.

1651. ſort of People ſpared not to tell ſtrange Stories of them: but the more I heard of them, the more I lov'd them, yet had not the Opportunity to ſpeak with any of them.

Cheſterfield. One Market-day at *Cheſterfield*, I was in a Tavern with others of my Companions, and Two Women of the People called *Quakers* ſpoke of the things of God to the People in the Market; I did not hear of them until they were gone, but the Prieſt of the Town, and ſeveral with him, abuſed them: when they had done, they came to the Tavern, into the Room where I and my Companions were, it being a large Dining-Room, where the Prieſt boaſted of what he had done to the two Women, thinking we would praiſe him, but I lov'd to hear of the Women, and hated his Behaviour towards them.

A Prieſt boaſted of his Abuſive Behaviour to two Women.

A young Man a Merchant, then preſent (who frequented my Company, and would often ſpeak of the ſaid People (called *Quakers)* and ſay *their Principles was the Truth)* hearing the Prieſt boaſt of his abuſive Behaviour to the ſaid two Women, anſwered and ſaid, *It was a poor Victory he had gotten over two poor Women*; at which the Prieſt was very angry, and began to ſtorm: my Spirit roſe againſt him, I ſtarted up from my Seat, and asked the Prieſt, and them with him, *If they came to quarrel?* ſaying, *if they did, they ſhould have enough:* but the Prieſt anſwered, *No, not with you Sir.* I bid them leave the Room, which they preſently did; but theſe things came cloſe to me, and the more I heard of this People, the better I lov'd them, and earneſt Deſires ſprung afreſh, that the Lord would ſhew me the way of Truth,

After

After ſome time ſpent in divers Exerciſes, we marched again for *Scotland*, at which time I had a Charge of ſome Men for Recruiting other Companies then in *Scotland*, I marched them with our Regiment, and delivered up my Charge in *Scotland*, then left the Army, and came back for *England*, viſited my Relations in the North, from thence rode into *Derbyſhire*, and married a young Woman, unto whom I was contracted before. After ſome time I was about to ſettle in *Derbyſhire* in the way of Shopkeeping, at which time my Brother, who was a Soldier in *Ireland*, came into *England* to ſee his Relations, who highly commending *Ireland*, perſwaded me to go live there, which I, with my Wife, concluded to do. The Troop my ſaid Brother ſerved in Quartered near *Waterford*, we propoſed to our ſelves to ſettle a Trade of Merchandize in *Waterford*, and to live at a Place two Miles from it, where we could paſs and repaſs in our Boat; promiſing great Matters to our ſelves, and Religion beſides: So with this Reſult, when my ſaid Brother returned, I ſent with him a little Parcel of Merchant-Goods, and not long after I, my Wife and Servant went for *Ireland*, with a larger Quantity of Merchant-Goods, we came through *Weſtmorland* to take leave of our Relations, and ſome of them went with us to *Whitehaven*, where we took Shipping, and Landed at *Dublin*.

1652.

Scotland.

Derbyſhire.

W. B. *Married.*

Waterford.

Weſtmorland.

Whitehaven

Dublin.

Now were all our great Promiſes come to nothing, and the Lord, who had been often ſtriving with me both in Mercy and Judgment, had other Service for me, which I knew not of, and was a meer Stranger unto. For at *Dublin* I ex-

1653. pected that my Brother had made ſome Prepaparations for us and our Trade; but inſtead thereof, the Troop and he with it were Marched into the North: I wrote to him, and gave him an Account that we were Landed; in the mean time I was ſtrongly importun'd to ſettle in *Dublin*, Trading being then very brisk, and Houſes on eaſie Terms, it being not long after the Plague; but I was prevented by a ſecret Hand that I did not then know, which preſerv'd me from the Deceitfulneſs of Riches, which according to all Probability I had been laden with, as with thick Clay, and thereby been hindered from the Lord's Service, as ſome others are.

When my Brother had received my Letter, he came to *Dublin*, with Horſes to take us into the North to *Antrim*, where their Troop was to Quarter; there I took a Houſe, and my Brother dwelt with me: the Officers of the Troop were very kind, they would have had me rid in the Troop, and receive conſtant Pay, yet might follow my own Buſineſs, and be Duty-free; for they would procure an Order on their own Account, none being then admitted into Troops without the General's Order: but I refuſed, and would not accept of their kind Offers; for my Inclinations were after Religion, and my Conſcience began to be awakned by the Lord's Hand of Judgment mixed with Mercy, which preſerved me.

Antrim.

I ſoon ſold thoſe Goods I brought over, and forthwith went for *England* to buy more; then coming into the North of *England* amongſt my Relations, at which time *George Fox* and *James Naylor* were in that Country, *James Naylor* having

North of England. G. F. & J. N.

ing a Meeting about three Miles from where I was, I went to it with my Eldest Brother *Thomas*, and another Kinsman, having an earnest Desire to have Converse with some of that People, retaining a Love, and believing well of them from the first hearing the Report of them, and I was glad of this Opportunity: and were all three Convinced of the Lord's blessed * Truth; for God's Witness in our Hearts answered to the Truth of what was spoken, and the Lord's former Dealings with me came fresh into my Remembrance. Then I knew it was the Lord's Hand that had been striving with me for a long time. This was in the Year 1653. 1653.

* W. E. *and two more Relations convinced of the Truth.*

Then began my Understanding to be opened, and many Scriptures were brought to my Remembrance, which I had often read, yet understood them not; but now being turned to a Measure of the Lord's Spirit manifested in my Heart, which often had reproved me for Evil in my Ignorance; I knew it was the Truth which led into all Truth, agreeable with the Holy Scriptures of the Law and Prophets, Christ and his Apostles, and I thought all that heard it declar'd must needs needs own it, it was so plain to me. A few Days after I was thus far convinced of the blessed Truth, the Lord's Power seized upon me through his Spirit, whereby I was brought under great Exercises of Mind and Spirit; yea, all my Parts came under this Exercise, for the Lord's Hand was mighty upon me, in Judgments mixed with Mercies; so that my former Ways were hedged up: But I loved the Lord's Judgments, for I knew I had sinned against him, and must

1653. be purged through Judgment. And tho' under this Exercise of Conscience towards God, yet I did my Business in *England*, and Shipped my Goods to be Landed at *Carrickfergus* or *Belfast*.

Carrickfergus or Belfast.

SECT. II.

Reciting several difficult Exercises he went through both Inwardly *and* Outwardly, *betwixt his Convincement, and the Setting up a Publick Meeting at* Lurgan.

Self-reasoning at the Sea.

WHilst I was at Sea, Self reason'd strongly to save the Duty of my Goods, for I had an Opportunity to do it, the Troop my Brother belong'd to Quartering at *Carrickfergus* and *Belfast*, who would have helped me Night or Day, but I durst not do it, my Conscience being awakened to plead for Truth, Justice and Equity; yet there was a great Contest betwixt Conscience and Self, and in this Conflict many Scriptures were opened in my Understanding, That *Duties and Customs ought to be paid*; and tho' Self struggled hard for Mastery, yet at last was overthrown, and the Judgment of Truth prevail'd.

Duties and Customs ought to be paid.

Carrickfergus.

Antrim.

I landed at *Carrickfergus*, there a Trooper readily lent me his Horse, and I rode that Evening home to *Antrim*, where my Wife lived; when I came to the Door, my Brother came forth to salute me with his usual Complements; but the Lord's Power seiz'd upon me at that Instant, he was struck, amaz'd, went in and sate down silent. I was much broken in the Power of the Lord before them, and my Brother made no Opposition,

position, but received the Truth and joined with it. 1653.

I returned to *Carrickfergus* to bring my Goods ashore, but the Officers required an Oath to the Truth of my Bills of Parcels, and (not suffering them to come ashore without it) would have seized upon my Goods. I told them, *I could not Swear, it was contrary to Christ's Command*, which seemed a strange thing to them, having not met with the like before; but the Lord's Truth and Testimony was precious to me, and after some time, with much Difficulty, I got an Order to bring my Goods to the *Custom-House*: My Deportment to the Officers and others herein, was a Wonder to them, and caused much Discourse, and various Rumours to be spread of the *Quakers*, and of me in particular. Carrickfergus. Rumours spread of the Quakers.

After I came home with my Goods, the Lord's Hand was heavy upon me Day and Night, so that I Travelled under a great War and Conflict betwixt Flesh and Spirit, and was much cast down with Sorrow and Trouble of Mind; but none there understood the Cause of my Sorrow and Trouble, or gave a Word of Comfort to ease me; I would have gone far for the Company of an Experienc'd Friend. My Sleep departed from me, and many times in the Night in great trouble of Mind, crying and weeping I wish'd for Day, and when Day came, my Sorrows remaining, I wish'd again for Night. In this restless State I had none that had trod this Path to Converse with; so that the Rumour of my Condition spread abroad amongst the Professors: many would come to Gaze upon me, jangle and contend

1653. contend against Truth, and some would say, *I was bewitch'd*; others, *I was going Mad.* So Talk and Rumour concerning me spread a great way amongst People.

Major Bousfield *from* England.

About this time one *Miles Bousfield*, came from *England* to *Ireland*, at whose House *George Fox* had been: he had been in some Degree convinced of the Truth, and came away upon it; he was a great Talker of Religion, but an Enemy and a Stranger to the Cross of Christ, who hearing of me, and of the Exercise I was in, came to see me; I was not at home when he came, but he talked to my Wife, and spake well of the *Quakers* and their Principles, seeming to be mighty glad, that he had found such a Companion as I was in this Nation, and the Comfort we should have of one another.

When I came home, my Wife told me of his being there, and the Discourse he had with her, which I was glad to hear of, and soon took my Horse and rode Twelve Miles to see him, and staid with him all Night; he talked Abundance of *Religion*, and of the *Inward Work of God in Man by his Spirit*, and spoke well of *George Fox* and *James Naylor*, and of their Doctrine, which I liked well; but said, *he knew those things before he saw or heard them:* and spake much of his Knowledge of God and Christ. I sate in silence with Attention to hear him; for I was cast down poor and low in my Spirit, yet glad that I had met with such a knowing Man in the Things of God, and his Work in Man by his Spirit, to advise me in my great Troubles of a wounded Spirit: So he advised me *to be cheerful and merry,*

Miles Bousfield's *Advice.*

and

and not to look at those inward Troubles, that bow'd me down; which was the Enemy's Work to lead me into Despair, and destroy me, by swallowing me up in much Trouble; and as it was plainly manifest, that God had a Love for me, to make me a chosen Vessel of Mercy, he would love me to the end; and nothing in me could hinder his Love, or frustrate his Will. 1653.

This Doctrine healed me without the Cross of Christ, or Self-denial; which answered my Will and Carnal Desires; for I lov'd the Truth which I was convinced of, and would have had it together, with my Carnalities, Fleshly Liberties, Worldly Pleasures and Profits; so when the Lord's Power would rise to bow me down under his Cross, I would reason against it with those Arguments afore-mentioned, and thereby would get from under Judgment: but this Ease and sleight Healing lasted only about a Week: for the Lord would not leave me so, praised be his Name for ever, whose merciful Hand preserved me, and Power took fresh hold of my Heart and Inward Parts, which bowed me under his Judgments, and opened the Eye of my Understanding, plainly shewing me, there was that alive in me that must be Crucified, which opposed the Will of God.

Major Bousfield's sleight cure marr'd.

Then I saw where *Bousfield* was, and all of his Spirit, and the Wounds of my restless Spirit were opened wider than before, and Major *Bousfield*'s sleight Cure was all marr'd, and the false rest he set me in taken away, I having none now to trust unto, but the Lord for Council and Information, whose Care was greatly manifest-

ed

ed for my Preſervation, Redemption and Information, through many Temptations and deep Afflictions that did attend me many ways, with many Oppoſers and Contenders. I was weak, but the Lord's Strength was perfect in Weakneſs, and his Spirit and Power encreaſed in me thro' Obedience to the Croſs of Chriſt, wherein I was daily exerciſed, and thereby grew into Acquaintance with the Lord's Work, to make me a Veſſel for his Purpoſe.

W. E. removeth into the County of Ardmagh.

In the Spring following, I removed with my Family from *Antrim*, to live in the County of *Ardmagh*, there took a Houſe and Grazing for my Cattle, and kept a Shop of ſome Merchant-Goods, where I became the Talk and Gazing-ſtock of, and to the People; Profeſſors watched me narrowly to get Occaſion againſt me, and the Principles of Truth I profeſſed, but the Lord ſtrengthned me in my Watch over my Words and Deeds, ſo cut off Occaſion from them that ſought Occaſion againſt the Truth and me.

Plain Speech, &c. offenſive to People.

In thoſe Days to uſe the true, plain and proper Speech, as *Thee* and *Thou* to a ſingle Perſon, and keeping on the *Hat*, were ſtrange things to People, and few could ſuffer them to be uſed on Occaſion; but would reflect in Abuſive Words, and ſometimes uſe Blows, or throw Stones. The keeping to one Price in ſelling of Goods, and to the firſt Asking without Abatement, was a great Stumbling-block to moſt Sorts of People, and made them ſtand at a Diſtance from buying for ſometime, until they ſaw further into the Juſtice of the manner thereof. All things were rough and rugged in the World, and the Croſs of

Plain Language and Dealing very offenſive.

of Chrift was Foolifhnefs, and a Stumbling-Block to them.

My Exercifes and Tryals both *within* and *without* were many, and of divers Sorts, beyond what I can exprefs, The Lord's Judgments clave clofe to me; I was made to love them, and willing to wait upon the Lord in the ways thereof: Sometimes when the Lord's Hand would be eafie with me, I would be afraid left he fhould withdraw his Hand; then my Defires were to the Lord not to flacken his Hand, but to fearch me throughly; for his Judgments were become fweet to my Tafte, which he many times mixed with Springs of Mercy, to my Joy and Comfort; and Bufinefs in the Affairs of the World became a Trouble to me, though there were Prefentations and Opportunities to get Riches, either by Trading, taking Land by Leafe, Mortgage or Purchafe, which I was able to have done.

Worldy Affairs a Trouble to W. E.

My Brother being Convinced of the Truth, as before, my Wife, he and I met together twice a Week at my Houfe; in a while after Four more were Convinced, and then we were Seven that met together to wait upon God, and to worfhip Him in Spirit and Truth. The Lord's Mercy and Goodnefs were often extended to us to our Comfort, and Confirmation in the Appearance of his bleffed Truth received in our Hearts.

Meeting fet up at Lurgan.

SECT.

SECT. III.

Of his first Publick Ministry, his Visit to G. Fox *in* England, *the Settling a Meeting in* Dublin, *his Imprisonment at* Ardmagh, *and Dispute with a* Priest *and a* Justice *of the County*, &c.

1655. John Tiffin *came into* Ireland.

SOmetime after this, *John Tiffin* was moved of the Lord to come into *Ireland* in Truth's Service; he came to my House, abode a while, and sate with us in our Meeting, sometimes speaking a few Words, which were edifying: then began a Concern to come upon me to travel with him to some Places, tho' he had but few Words, yet very Serviceable. Our going abroad to Fairs and Places of Concourse of People put many to enquire into the *Quakers* Principles and Religion; and sometimes we had Discourses with Professors, but People in general were very shy and fearful of us, left they should be deceived: for the Priests perswaded the People against us, by telling them Stories and Lies, which the Priests in *England* had forged and sent abroad, too many to mention here, neither is it needful, being Printed in several Books, with Friends Answers to them.

Belfast. At this time but few would lodge us in their Houses: at *Belfast* (that Town of great Profession) there was but one of all the Inns and Publick Houses that would lodge any of our Friends, which was one Widow *Partridge* who kept a Publick House, and received us very kindly; there *John Tiffin* lodg'd, often endeavouring to get an Entrance for Truth in that Town,

Town, but they resisted, shutting their Ears, Doors and Hearts against it. 1655.

Near this Town there dwelt one ——*Laythes*, who promised to let us meet in his House, and the Day was appointed; accordingly we came there, that is, *John Tiffin*, my Brother and I, but when we came, the Man was gone from Home, as they said; we supposed on purpose, that we might not meet at his House: his Wife was a proud Woman, and would not suffer us to meet there. So there were a little from that House in the great Road, Three Lanes-Ends that met, there we three sate down and kept our Meeting. People came about us, we were a Wonder to them, and something was spoken to direct their Minds to God's Spirit in their own Hearts. These Exercises, though in much Weakness and Fear, spread the Name and Fame of Truth, and the Minds of many honest People began to enquire after it; and to see the Reports which the Priests had told them of us, were false, which made them more desirous to hear us, and some were added to our Meeting at *Lurgan*, then kept at my House.

A Meeting at Three Lanes-Ends.

Soon after. *John Tiffin* went for *England*, but our Meeting encreased, and sometimes the Lord's Power and Spirit would move in me, to speak some few Words in Meetings; which I did in Fear, being under a great Concern, lest a wrong Spirit should get Entrance, and deceive me in the Likeness of an Angel of Light; for I was sensible of my own Weakness. Now several gathered to our Meeting, and were Convinced and received the Truth: So we got Meetings in several

W. E's first Ministry.

1655. ſeveral Places, there being a great Openneſs amongſt People.

About this time I had ſome Drawings on my Spirit, to go for *England* and to ſee *George Fox*, whom I had not yet ſeen. So I went over, and met with him at *Badgley* in *Leiceſterſhire*, where there was a great Meeting of Friends from ſeveral Places. When the Meeting ended I went to *George Fox*, and he took Notice of me; we went into the Orchard, and kneeling down he prayed: the Lord's Heavenly Power and Preſence was there; he was tender over me. I told him where I lived, of ſeveral being Convinced in *Ireland*, of the Openneſs amongſt People, in the North of that Nation, to hear the Truth declared, and of the want of Miniſtring Friends in the Goſpel there: he wrote the following Epiſtle to Friends, which he ſent with me; *viz.*

Viſit to G.F. *at* Badgly *in* Leiceſterſhire.

FRIENDS,

IN that which Convinced you, wait, that you may have that removed you are convinced of, and all my dear Friends, dwell in the Life, and Love, and Power, and Wiſdom of God, in Unity one with another, and with God; and the Peace and Wiſdom of God fill all your Hearts, that nothing may rule in you but the Life, which ſtands in the Lord God.

G. F.

He bid me, when I came to *Ireland*, to go to *Edward Burrough* and *Francis Howgill*, for they were come into the South of that Kingdom in the

E. Burrough *and* F. Howgill.

the Service of Truth. So, when I had been at *Swarthmore*, and ſome other Places in *England*, to viſit Friends, I return'd to *Ireland*, and read the aforegoing Epiſtle to Friends in the Meeting; there the Power of the Lord ſeized on us, whereby we were mightily ſhaken and broken into Tears and Weeping. Now the Prieſts and Profeſſors in the South of *Ireland*, were ſo envious againſt Truth, that they got an Order from *Henry Cromwell*, then Lord Deputy of *Ireland*, to baniſh *Edward Burrough* and *Francis Howgill* out of the Nation, and a Guard of Soldiers were ordered to conduct them from Place to Place, till they were Ship'd off: but the Guards were loving to them, and ſuffered them to have Meetings where they came; ſo that ſeveral received the Truth, and ſmall Meetings were ſettled in divers Places, particularly one in *Dublin*.

1655.

E. B. & F. H. *Baniſhed out of* Ireland.

Meetings ſettled at Dublin.

About this time *Richard Clayton* was moved of the Lord to come for *Ireland*, in the Service of the Goſpel, he came by the Lord's Directions ſtrait to my Houſe, as he himſelf told me, and ſtaid with us ſome Meetings; then was moved of the Lord to travel to *Colerain* and *Londonderry*; I alſo was moved to go with him. He publiſhed the Day of the Lord in *Colerain* in the Street, warning all to Repent: we put up ſeveral little Papers, which we had written, in ſeveral Places, one we put on the Worſhip-Houſe Door; but the Profeſſors were highly offended, took and baniſhed us over the Water, giving Charge that no Boat ſhould bring us back. So we travel'd the Road towards *Londonderry*, lodging that Night in a Cabin in the Mountains; the next

Richard Clayton.

Colerain. Londonderry.

Londonderry

1655. Day we came to *Londonderry* (we travelled on Foot) and got two Meetings there, where ſeveral receiv'd the Truth: the Governor was at One Meeting, where he was convinced, confeſſing it to be Truth that we declarēd, and whilſt we ſtaid he was very loving.

Strabane. Clougher. Omagh. Dungannon. Kilmore.

Then we travelled to *Strabane*, *Clougher*, *Omagh*, and Six Miles croſs to *Dungannon*, ſo to *Kilmore* in the County of *Ardmagh*; ſeveral honeſt tender hearted People lived there-abouts, who had a Deſire to hear Friends. We came to a Widow-Woman's Houſe, one *Margery Atkinſon*, a tender honeſt Woman, whoſe Houſe I had been at before: ſhe was Convinc'd of the Truth, and received us lovingly. So we had a Meeting there; the tender People thereabouts generally came to Meeting, moſt of them received the Truth in the Love of it in much Tenderneſs; for they were waiting for it. We ſettled a Meeting there, which became large.

Margery Atkinſon.

Richard Clayton *return'd.*

Now *Richard Clayton* went for *England*, and about this time there were Two Women Friends from *London*, *Anne Gould* and *Julian Waſtwood*, who came to *Dublin*, and travell'd to *Londonderry*, having ſome Drawings to that Place; after ſome Service done for the Lord there, they travel'd to *Colerain*, ſo through the *Scotch* Country, to a Place called *Clough*, all on Foot in Winter time, wading Rivers and dirty miry Ways: ſo that *Anne Gould*, being a tender Woman, was much ſpent, and ſtaid at *Clough*; the Enemy perſwading her, *That God had forſaken her*, and that *ſhe was there to be deſtroyed:* So that ſhe fell into Deſpair; but I knew nothing of them.

Anne Gould *and* Julian Waſtwood *came into* Colerain.

Clough.

At

At this time my Brother and I were at a Fair in *Antrim*, being late there, we propoſed to lodge that Night at *Glenavy*, ſix Miles on our way homeward. Before we got to *Glenavy*, I was under a great Exerciſe of Spirit, and the Word of the Lord came unto me, *That my Shop was in danger to be robb'd that Night*; I told my Brother of it: ſo we concluded to travel home, and went about a Mile beyond *Glenavy*; but my Spirit was ſtill under a great Exerciſe, the Word of the Lord moving me to turn back towards *Clough*; whereupon I was brought under a great Exerciſe betwixt theſe two Motions, *To travel back, and my Service unknown*; and *my Shop on the other hand in Danger to be robbed*, which brought me into a great Streight, for fear of a wrong Spirit. I cry'd to the Lord in much Tenderneſs of Heart and Spirit, and his Word anſwered me, *That which drew me back ſhould preſerve my Shop*; ſo we went back to *Glenavy* and lodged there, that Night I ſlept little, becauſe of many Doubts about the Concern: on the other hand I durſt not diſobey, for I knew the Terrors of God for Diſobedience.

1655.

Glenavy.

Clough.

Glenavy.

The next Morning my Brother went Home, but I rode back to *Antrim*, that Day towards Evening I came to *Clough*, took up my Lodging at an Inn, the Country being generally *Scotch* People and *Preſbyterians*: when I came into the Houſe I found *Anne Gould* in Deſpair, and *Julian Waſtwood* with her, but when they knew who I was, and heard my Name, (for they had heard of me before) the poor diſconſolated Woman revived for Joy and Gladneſs, and got up, for ſhe

Antrim.

Clough.

Anne Gould recover'd.

1655. was in Bed overwhelm'd under Trouble of Mind. I saw then my Service of coming there, was for her sake: so when we came to Discourse of Matters, I told them, *How I was brought there by the good Hand of God, led as an Horse by the Bridle, to the Place where they were*; they therefore greatly rejoyced and praised God, the tender Woman was help'd over her Trouble, and she saw it was a Tryal of great Temptations she had lain under.

Carrickfergus. Dublin.

They had a Mind to go to *Carrickfergus*, so to my House, and to *Dublin* to take Shipping for *England*; but neither of them would undertake to ride single; therefore I was forc'd the next Day to carry them behind me, first one and then the other; when we came in very foul Way, I set them both on Horseback, and waded my self through Dirt and Mire in my Boots, holding them both on Horseback with my Hands; we came to *Conyers* that Night and lodged there, the next Day I got them to *Carrickfergus*, there leaving them, rode home and sent my Brother and two Horses, to bring them to my House.

Carrickfergus.

When I came home, I enquired about my Shop, whether it had been in Danger of Robbing? They told me, the Night I was under that Exercise about it, the Shop-Window was broken down, and fell with such Violence on the Counter, that it awaken'd our People, and the Thieves were affrighted and ran away. So I was confirmed it was the Word of the Lord that said, *That which drew me back should preserve my Shop*, and I was greatly strengthned in the Word of Life, to obey the Lord in what he required

quired of me; for I was much afraid left at any time my Underſtanding ſhould be betrayed by a wrong Spirit, not fearing the Loſs of Goods nor Sufferings for Truth, its Teſtimony being more to me than all other things. When theſe Two Women had ſtaid ſometime at my Houſe, and viſited Friends, my Brother ſet them on Horſeback to *Dublin*, ſo they went for *England*. 1655.

Ann Gould *and* Julian Waſtwood *return'd.*

At this time I travelled in Truth's Service, for the Lord had given me a Teſtimony for his Truth, in Meetings and Publick Places, ſometimes at Worſhip Houſes, where I met with rough Uſage, but Truth gain'd ground, many received it and came to Meetings, we having Meetings in ſeveral Places, and in ſome Places got Meetings ſettled for the Worſhip of God. About this time I was put in Priſon at *Ardmagh* for the Teſtimony of Truth, before the Common Goal was repaired, ſo I was Priſoner in a little Room in the Goaler's Houſe; tho' I was weak and contemptible in my own Eyes, yet the Lord was with me, his Power and Dread was my Strength and Refuge; I was a Terror to the Goaler and his Wife, for if I had come out of my Room where the Goaler was, he would have hung down his Head, not looking me in the Face: his Wife would ſometimes be tormented and cry out, for my Preſence was a Torment to her, though I ſaid nothing.

W. E. *Impriſoned at* Ardmagh.

At this time there came a *Presbyterian* Miniſter out of *Scotland*, pretending to Viſit the Churches, there was in his Company one Colonel *Kerr*; this Prieſt came to the Goaler's Houſe to lodge, for he kept a Publick-Houſe. 'Twas

Col. Kerr.

1655. on a Seventh Day of the Week he came; I was then fallen Sick, and in Bed, that Prieſt lodg'd in the next Room, ſo that I could hear what they ſaid. Towards Evening many *Presbyterians* came to Viſit their Miniſter, and he read a Chapter and expounded it unto them, ſung a Pſalm, and Prayed; after which they left him that Night.

Col. Kerr's Enquiry. The next Morning early, being the firſt Day of the Week, Col. *Kerr* came into the Prieſt's Room, and asked him, *What was the Meaning of the Apoſtle* John's *ſpeaking ſo much of abiding in Chriſt?* and further ask'd, *How we muſt abide in Chriſt?* But the Prieſt did not anſwer him, therefore he was under Trouble and Diſſatisfaction. At this the Lord moved me to riſe, put on my Cloaths, and ſpeak to the Prieſt as he went to his Worſhip, for they paſſed by the Door of my Room. So I aroſe and put on my Cloaths, the Lord's Power ſtrengthning me: many of the chief of the *Preſbyterians* came to accompany the Prieſt to their Place of Worſhip. I ſtood in my Room-Door, and as he went by I asked him, *If he were a Miniſter of Chriſt?* He anſwered, *Yes:* then I asked, *What was the Reaſon he did not underſtand the Doctrine of the former Miniſters of Chriſt?* but he was ſmitten, and making me no Anſwer, got away.

So I lay'd down again, being Sick: the next Morning early Col. *Kerr* came to my Bed-ſide, ſaying, he heard I was in Reſtraint for my Conſcience, adding, he was a Man of tender Conſcience, and ſympathized with my Sufferings, therefore came to ſee me, deſiring to have ſome

Diſ-

Discourse with me; but he heard I was not well; yet if I would arise he offer'd to help me on with my Cloaths. I told him, *I would arise and put on my Cloaths*, for I felt the Lord's Power strengthning me. 1655.

So he went out of the Room: and this was but an Apology to get an Opportunity for the Priest and several of their Elders and Disputants to run me down, and to glory over Truth and Friends. I got up and dress'd my self, presently the Priest, Col. *Kerr*, Col. *Cunningham* and a great many of their Leading Men came into the House, more than the Room would hold, I was greatly afraid of my own Weakness for Truth's sake; therefore I pray'd to the Lord in secret for his Aid and Assistance, and he was pleased to fill me with his Spirit, being Mouth and Wisdom to me; so that the Lord's Power, and the Testimony of his blessed Truth was over them; the Priest was confounded in himself, and being restless, went out and came in several times. When the Priest had done, then Col. *Cunningham* began with me; he was a Justice of the Peace and a great Disputant. We discoursed of several things, too tedious to mention the particulars; but the Lord's Power foiled him, his Mouth was stop'd and he sate silent: Then was my Heart and Tongue full of the Word of Life, to declare the Way of Truth to them, and they went away quiet; the Lord's Power and Testimony was over them, everlasting Praises to his great Name!

W. E. *disputes with several.*

In this Morning's Work the Lord heal'd me of my Ilness; afterwards I was brought before

1655. the Juſtices of the County at the Seſſions, where Juſtice *Cunningham* (before-mentioned) was Chairman; he had a nimble Tongue, but left the matter for which I ſuffered, and would diſpute about Religion, which I would have avoided, being unwilling to enter thereinto, knowing my own Inabilities without the Aſſiſtance of the Lord's Spirit and Power, but he urged the Diſcourſe: ſo we went cloſe to it, and he was ſo pinch'd in his own Argument, that he perceived the Court took notice of it, wherefore he grew Angry, threatning me with his Authority: but one Juſtice *Powel*, a ſober Man upon the Bench with him, ſtood up and told him, *He did not do fairly with me*; *For*, ſaid he, *if you will diſpute of Religion, you muſt come on equal Terms, and lay aſide your Authority of a Juſtice, and give Liberty to be oppoſed as well as oppoſe.* He commended what I had ſaid, the People ſeem'd to be ſatisfied, and there was a great Appearance of the Country at that Seſſions: after ſome more Diſcourſe, they ſet me at Liberty, for they were aſhamed of my Commitment.

Juſtice Cunningham.

Juſtice Powel.

W. E. *ſet at Liberty.*

SECT.

1655.

SECT. IV.

Of his leaving Shopkeeping to take a Farm in the County of Cavan. *Friends Sufferings encreased. He was put into the Stocks at* Belturbet. *His Discourse with the Governor*, &c. *A* Baptist *Preacher and Capt.* Morris *both convinced.*

NOW about this time it came weightily upon me to leave Shopkeeping, and take a Farm, to be an Example in the Testimony against Tythes: for as yet that was not broken through, few, if any, stood in that Testimony in this Nation. There was one Colonel *Kempston*, who was Convinced of Truth, tho' he did not join with Friends; he had a great deal of Land in the County of *Cavan*, and other Places, and was desirous to have Friends live on his Land, promising he would build a Meeting-House, and do great matters to promote Truth. So my Brother and I rode to his House in the County of *Cavan*, and treated with him about taking several Parcels of Land for our selves, and several other Families of Friends who were willing to live near us: but for some time we could not close a Bargain with him, for he was a hard Man. After a while the Lord's Power filled my Heart; then was I moved in the Word of Life to tell him, *I would take his Land, let him take what he would for it, and make his own Terms*; at which he was amazed: So pausing a little, desired half an Hour to consider; he walk'd into his Orchard, and in a little time return'd to us, and clos'd a Bargain with us for the

coll. Kempston.

1655. the Land, on ſuch eaſie Rent and Terms as we could not have brought him to by Arguments; whereupon ſeveral Families of Friends came with us and ſettled on his Land. We kept a Meeting for the Worſhip of God twice in the Week, in which our Hearts were tender before the Lord, and, in his Love, near and dear one to another. Now Truth was much ſpread, and Meetings ſettled in ſeveral Places, many being convinc'd, and brought to the Knowledge of God, were added to Friends; but Sufferings increaſed for not paying Tythes, Prieſts Maintenance, and towards repairing their Worſhip-Houſes, for not obſerving their Holy-Days (ſo called) and ſuch like; they fleec'd us in taking our Goods, and impriſoned ſome of us.

Sufferings increas'd for not paying Tythes, &c.

In thoſe Days the World and the Things of it were not near our Hearts, but the Love of God, his Truth and Teſtimony liv'd in our Hearts; we were glad of one another's Company, though ſometimes our outward Fare was very mean, and our Lodging on Straw. we did not mind high things, but were glad of one anothers Welfare in the Lord, and his Love dwelt in us.

Now I was often abroad in Truth's Service, viſiting of Friends, and getting Meetings in ſeveral Places, I was moved to travel into *Leinſter* Province, and went from Place to Place, as the Lord's good Spirit guided me. I came to *Roſſenallis*, and there met with two Families come out of *England*, convinc'd of the Truth: from thence I went to *Nicholas Starkey*'s near *Athlone*. and had a Meeting there on a Firſt Day, to which

Leinſter Province.

Roſſenallis.

Nicholas Starkey. Athlone.

which ſeveral ſober People came, and the Lord's Power and Preſence was with us.

From thence I went to *Mullingar*, and lodg'd there one Night, where was a Trooper that was convinc'd, who rode with me ſeveral Miles the next Day, and continued coming to Meetings. I came that Night to *Finagh*, but the Innkeepers in the Town refuſed me Lodging, for that (they knew) I was a *Quaker*. It was in Winter-time and cold Weather; upon which I enquired for the Conſtable, and they ſhewed me his Houſe: I told him he muſt provide me a Lodging, for I was a Traveller, and had Money to pay for what I ſhould have, and had been at the Inns, where they refuſed me Lodging. He kept an Ale-Houſe, and had alſo refuſed me, but after much Diſcourſe with him, he told me I muſt be content with ſuch Lodging as he had for me; I told him to let me have a Room with a Fire to ſit by, and Hay for my Horſe, and I would be content. So I alighted, went into the Houſe, and there were Troopers drinking, who ſoon perceiv'd what I was, and began to ſcoff, and to ask me many Queſtions, which I anſwered in my Freedom; but when I *Thee'd* and *Thou'd* them in our Diſcourſe, they were very angry, and one of them ſwore, *If I thou'd him again, he wou'd cleave my Head*; but in our Diſcourſe, when it came in its place I *Thou'd* him again, and he ſtarting up in Anger, drew his Sword: but one of his Corporals ſitting by him ſtop'd him, and commanded him to put up his Sword, for there ſhould be no cleaving of Heads there; and cauſed the Troopers to go to their Quar-

Mullingar.

At Finagh they refuſe W. E. Lodging.

Troopers ſcoff at W. E. and reſent his plain Language.

One thereupon drew his Sword.

Quarters, but he ſtaid with me diſcourſing late in the Night, and was convinc'd, being tender, received the Truth, and came to Meetings.

Belturbet.

About this time we had a Meeting at *Belturbet*, and the Lord's Power and Preſence was with us; but the Provoſt of the Town was an envious Man, who came with ſome rude People, broke up our Meeting, and took us to Priſon, both Men and Women. We were all Night in a very cold place, the Women were mightily pinch'd with cold, it being Froſt and Snow. The next Morning he ſet all the other Friends at Liberty, but me he put in the Stocks in the Market-place, and People gather'd about me, where I had an Opportunity to preach the Truth to them, which they heard with Soberneſs, were tender, and reflected much upon the Provoſt for abuſing us.

Rich. Weſt put W. E. into the Stocks.

Robert Wardell then (being but a Boy) told the Provoſt, *he had ſet a better Man than himſelf in the Stocks, and there was a time when ſuch as he durſt not have medled with me:* wherefore the Provoſt took him, and ſet him in the Stocks by me; but his Father ſoon heard of it, and threatned the Provoſt with the Law; for he was then Maſter of the Store (there being a Garriſon of Soldiers there) ſo that *Robert Wardell* was ſoon taken out of the Stocks, who being convinc'd, kept to Truth and with Friends, afterwards became a Serviceable Man for Truth, and a Preacher of it.

He put alſo R. Wardell *into the Stocks.*

The People were much diſſatisfy'd with the Provoſt; ſo he ſent his Officer to let me looſe, who open'd the Stocks, and bid me *take out my Leg, for I might go my way:* I told him, *I had been*

been grosly abused, and made a publick Spectacle to the People, as though I had done some great Offence, but was not convicted of the Breach of any Law; so let the Provost come himself and take me out, for he put me in. The Provost came and open'd the Stocks, bidding me *take out my Leg*, I told him, *No, for he had made me a Spectacle to the People, and I knew no Law that I had broken; but let him take out my Leg that put it in:* upon which he open'd the Stocks with one Hand, and took my Leg out with the other. His Name was *Richard West.*

W. E. *refuseth to come out of the Stocks until the Provost came, who put him in.*

At this time, *Oliver Cromwell* had put forth a Declaration, *That such should be protected in their Religion, as owned God the Creator of all things, and Christ Jesus the Saviour of Man, and the Scriptures*, and several other things mentioned therein. So the Governor of that Garrison, with the Officers and chief Men in the Town, and abundance of People with them (that filled the Court House) would try us by the Declaration, whether we and our Religion were under *Oliver*'s Protection, (or not) the Provost was there, and I was sent for in. The Clerk of the Garrison (who was then a Baptist, but afterwards a Friend) read the Declaration, and I was call'd to answer to the Particulars. I answered them so, that the Governor and they with him gave their Judgment, That *We were under Protection, and our Religion was to be Protected.*

Oliver Cromwell *puts forth a Declaration concerning Religion.*

By which they try W. E.

Then I call'd aloud, that *They would bear Witness, how long we had been imprison'd illegally, and that I sate in the Market-Place in the Stocks wrongfully, and that the Law provided Reparation in such Cases:* several of the Chief of them offer'd to be

be Evidence, if we would take the Advantage of the Law againſt the Provoſt: he was quite daſh't and look'd very pale. The Governor came from his Seat, and took me by the Hand, ſaying, *He was ſorry that I and my Friends were ſo abuſed; and did aſſure me he had no Hand in it.* I asked him, *Who he was?* he ſaid, *He was the Governor of that Garriſon.* I ask'd him, *Where he had been thoſe two Days, that he did not appear with his Band of Soldiers to appeaſe the Uproar? For I had read in the Scriptures, that at* Jeruſalem, *when there was an Uproar on the like Account, the Governor came with a Band of Soldiers, and reſcued* Paul *from them, and appeaſed the Uproar; and was it not a Shame for him, that a* Heathen *ſhould outdo him who profeſs'd to be a* Chriſtian. He was a *Baptiſt*, and ſo were ſeveral who were in Authority thereabouts. My Spirit was born up in the Power of the Lord, as upon the Wings of an Eagle that Day; Truth's Teſtimony was over all their Heads, and my Heart was fill'd with Joy and Praiſes to the Lord; many were convinc'd that Day, and ſeveral of them received the Truth, and abode in it.

The Governor ſorry for the Abuſe done to Friends.

There was one *William Parker*, a Preacher amongſt the *Baptiſts*, who had oppos'd me ſtrongly at a Court a little before this; his Wife was a Friend, convinc'd in *England*, and ſhe was a Priſoner with us: They liv'd then in the Country, and his Wife not coming home, in the Morning he came to look for her, and finding me ſitting in the Stocks in the cold Winter, in the open Market-place, he was ſmitten to the Heart. After I had done with them all I was at

William Parker a Baptiſt Preacher oppoſed W. E.

at Liberty, and came to Friends with my Heart full of Joy, the ſaid *Parker* was with Friends, ſo I asked him, *What he thought of his Brethren, to ſuffer us to be thus uſed, and they chief in Command in that Place.* He anſwer'd with Tears in his Eyes, *He was aſham'd of them, that had been ſo long profeſſing and fighting for Conſcience, now to ſuffer Conſcience to be trodden in the Dirt.* He went to them no more, but came to our Meetings, taking up the Croſs of Chriſt: he became an honeſt, zealous Man for Truth, having a publick Teſtimony in Meetings, and died in the true Faith which Jeſus is the Author of.

Afterwards convinc'd.

There was alſo one *William Morris*, an Elder amongſt the Baptiſts in great Repute, Captain of a Company, Juſtice of the Peace, Commiſſioner of the Revenues, Chief Treaſurer in that Quarter; alſo Chief Governor of three Garriſons, to whom the News of this Days Work was ſoon carry'd; whereat he was much troubled in Mind, and told the Meſſenger, who was a Juſtice of Peace, *It was a Shame for them to ſuffer us to be ſo abuſed*, ſaying, *The Time would come that they would be glad to ſhelter under our Wings*, The Rumour ſoon went amongſt the *Baptiſts*, and alſo to the Court at *Dublin*, that Captain *Morris* was turn'd *Quaker:* whereupon he was removed with his Company Southward. Not long after he was ſent for to *Dublin*, to appear before the General and Chief Officers, many of whom were Baptiſts. He was examined about his being turn'd *Quaker*, which he did not deny, but confeſs'd our Faith and Principles, and at that time was diſcharg'd from his Command, becauſe

Capt. Morris for being turn'd Quaker loſeth his Command.

because he was a *Quaker*; he was a worthy wise Man, had a Testimony in our Meetings, and died in the Faith of Jesus. I was at *Dublin* at that time when they took his Command from him. He would often say, *That I was a great Help and Strength to him in the Truth.*

Friends Meetings and Sufferings both encrease.

Now our Meetings increased, and our Sufferings also increased; but Friends being innocent, were careful to keep up Truth's Testimony punctually and faithfully: so that Truth gain'd ground. Now our Landlord *Kempston* would not confirm our Leases according to Covenant, but would impose several things upon us, which Friends would not submit unto: so that several Friends left his Lands, and removed with their Families towards *Mountmelick*; but some abode there longer, and kept up a Meeting for Divine Worship, twice in the Week.

SECT. V.

Of his hard Imprisonment at Cavan *in a nasty Dungeon. His Speech in Publick Court, Release, and Removal afterwards to* Rossenallis.

W. E. Imprisoned in a nasty Dungeon.

I Was then kept close Prisoner in *Cavan*-Goal for the Testimony of Truth, in a nasty Dungeon amongst Thieves and Robbers, where we eased our selves in one End of the Dungeon, and the Excrements were very noisom, the Dungeon being arched over Head: In the Day we had the Benefit to look out through an Iron Grate; but at Night the Door was close shut, and then we were as if we had been in an Oven.

In

In the Day the Prisoners would beg Turf, and at Night, when the Door was close shut, they would kindle a Fire, which filled the Dungeon with thick Smoak, there being little Air: this annoy'd me very much, but they could endure it, being used to the like in their Cabbins.

One Night the Smoak stifled me, and stop'd my Breath, so that I fell down and lay on the Ground: the Prisoners cry'd out that *I was dead*, then the Goaler threw open the Door in haste, and when he saw me lying on the Ground, he was in a Rage, and thought they had kill'd me, but when he understood the Cause, he carried me into the Air. In a little time I recovered: then he call'd for a Pail of Water, and quench'd the Fire: after that when he lock'd the Door at Nights he was careful to put the Fire quite out; so it wrought for my Good, being eas'd thereby from that noisom Smell and Smoak, which had before very much impaired my Health, and was so offensive, that when fresh People came to the Grate to see me, they could not endure the Smell; but many times would go away with Tears. Thus the Minds of People were moderated, and their Hearts tender'd towards Friends.

Afflicting News of J. N's Miscarriage.

But what added to my Trouble, News was brought me of *James Naylor*'s Miscarriage. This came very near me, and brought me under great Trouble of Mind, so that I said in my Heart, *How shall I be able to stand through so many Temptations and Trials which attend me daily, since such an one as he is fallen under Temptations?* And I mourn'd in my Spirit; in the interim the Lord answered me, and said, *Truth is Truth, though all*

A Word of Comfort from the Lord.

Men forſake it. This ſtrengthned me, and comforted me in my Trouble. I was kept in that Dungeon Fourteen Weeks.

When the Aſſizes came, the Judge and Juſtices being on the Bench, as I was looking out through the Iron Grate, a Juſtice of the Peace, one of them that committed me, whoſe Name was *William Moore*, going by, ſaw me ſtanding, and coming up to me, ſaid, *He was very ſorry to ſee me there, and had been many times troubled in his Mind for me, ſince I was committed, but he could not now help it, for I was committed without Bail or Mainprize.* I told him, *he had brought that Trouble upon himſelf, by his Haſte and Paſſion in committing me on thoſe Terms, for my Faith and Conſcience towards God*; he ſaid, *he was very ſorry for it, and if he could do any thing for me, he would readily do it.* Now the Enemies of Truth reported, That I was in Priſon, becauſe I and the *Quakers* were for no Law or Government, but the *Light in Man*: ſo I thought it would be a good Opportunity to ſhew the Falſhood of this Report to the Country: and I deſired him to get me leave to come into Court before the Judge, for I had ſomething to ſay. He ſaid, *he had ſpoken to the Judge about me, but he would not meddle with me, being I was comitted at the Seſſions.* I deſired him however to let me come into Court: ſo he went into Court and preſently ſent the Goaler for me, but ſo ſoon as he put me into the Seſſion-Houſe, he ſlip'd away.

W. Moore, a Juſtice of the peace.

False Reports raiſed of our being againſt Law and Government.

Then I ſpoke to the People, who throng'd, bidding them, *make way for the Priſoner*: upon which they made way, and I got near the Judge,

Judge, but he ſpoke aloud and asked, *Who I was? what I was?* and *what I came there for?* I anſwer'd with a loud Voice and ſaid, *I am a Priſoner, and have been a cloſe Priſoner fourteen Weeks, for my Religion and Faith towards God, and I want Juſtice, and to be tried by the Law now Eſtabliſhed; for I know no Law that I have broken: And I am one who have ventur'd my Life to eſtabliſh the Government as it now ſtands; and own the Government and the Laws.* But the Judge was diſturb'd, and cried out to the Goaler to take me away. So the Goaler came, and I cry'd aloud to the People, *to take Notice and bear Witneſs, I own'd Government and wholeſom Laws, and deſired Juſtice accordingly; but could not have it.* So he took me away, but preſently one was ſent to bid him not put me in the Dungeon. Now I was very eaſie in my Spirit, and much comforted in the Lord, for his Power was with me; ſome ſober Profeſſors came to me and ſaid, *They were very glad, and well ſatisfied with what I ſaid of our owning the Government and Laws, for they had heard other things concerning us.* This wrought mightily in the Minds of People, and Truth got ground: And the next Day I was turned out of Priſon without any Trial.

W. E. *owns Government and wholſom Laws.*

Now the moſt of the Land we had of *Kempſton* was recovered from him by Law, by one —— *Cozby*; ſo that we ſent our Cattle to graze near *Roſſenallis*, and being now at Liberty, I went there to live with my Family; the Friends that removed having ſettled thereabouts, where we kept a Meeting twice in the Week for the

Kempſton *loſeth his Land.*

Roſſenallis.

Worſhip of God, and we alſo got Meetings in ſeveral other Places to ſpread Truth.

SECT. VI.

Of ſeveral Miniſtring Friends from England. *His Impriſonment at* Londonderry. *His deep Exerciſe on the Account of ſome looſe Profeſſors of Truth. Of the general Perſecution then raging againſt Friends; and how inſtrumental he was in allaying that Storm.*

Thomas Loe, John Burnyeat, Robert Lodge, &c.

ABout this time ſeveral Friends in the Miniſtry came from *England*, labouring in the Goſpel of Chriſt Jeſus, *viz. Thomas Loe*, *John Burnyeat*, *Robert Lodge*, and ſeveral others, and many were turn'd to the Lord, and to the Knowledge of his Way of Life and Peace. I often travelled into the North in the Service of Truth, *viz.* to *Cavan*, *Belturbet*, *Newtown*, *Omagh*, *Strabane*, *Londonderry*, and thoſe Parts, and went through many Hardſhips and Dangers, being often in Priſon; yet the Lord's powerful Arm preſerved me, and carried me through them all, praiſed be his Name! At *Strabane*, where I had been often and Impriſoned, were ſeveral convinced and a Meeting ſettled; alſo at *Londonderry* ſeveral were Convinced of the Truth.

Cavan, Belturbet, Newton, Omagh, Strabane, Londonderry, &c.

One time I travel'd from *Strabane* into the County of *Dunnegall*, which is moſtly inhabited with *Scotch* People, being *Preſbyterians*; I was moved to ride from Houſe to Houſe, and ſtill ask'd, *If there were any that feared God?* They look'd ſtrangely

W. E's Search after ſuch who fear'd God.

ſtrangely at me, and wondred I ſhould ask ſuch a Queſtion of ſuch Religious People. I came to one Houſe and call'd, and the Maſter of the Houſe came out: I ask'd him, *If there were any that feared God there?* He ſaid, *He hop'd ſo.* I told him, *I was ſeeking a People that feared God:* he ſaid, *it was a good Errand*; and ask'd, *where I dwelt, and my Name?* I told him; he ſaid, *he was an* Edmundſon; and bid me alight and come into his Houſe. I ask'd him, *If he would let me have a Meeting in his Houſe, and tell his Neighbours and Friends of it?* He ſaid, *That he perceived I was a* Quaker, *and he durſt not do it, for their Miniſter was much ſet againſt the* Quakers, *and himſelf was an* Elder *of their Church:* And after ſome Diſcourſe of Religion, we parted lovingly, and I travelled on, and that Night lay at an Ale-Houſe.

The next Day I came to *Londonderry*; it was Market-Day, and there were Stage-players and Rope Dancers in the Market-Place, and Abundance of People gather'd: The Lord's Spirit fill'd my Heart, his Power ſtruck at them, and his Word was ſharp. So I ſtood in the Market-Place, and proclaim'd the Day of the Lord amongſt them, and warn'd them all to Repent: the Dread of the Almighty came over them, and they were as People amazed. When I found my Spirit a little eaſed, I walked along the Street, and the People flock'd about me, I found my Spirit drawn forth towards them. I ſtood ſtill and declar'd Truth to them, directing them to the *Light of Chriſt* in their own Hearts: and they were very ſober and attentive,

Londonderry.

The Day of the Lord proclaimed; to a Multitude about a Stage.

but the Stage-Players were ſore vexed, that the People left them, and followed me: whereupon they got the Mayor to ſend two Officers to take me to Priſon: ſo they came and took me; but the ſober People were angry that Stage-Players ſhould be ſuffered, and a Man that declared againſt Wickedneſs and Vanity, and taught the things of God, muſt not be ſuffered, but haled to Priſon. The Officers made Excuſe, ſaying, *They were commanded, and muſt obey.* So they took me to Priſon: the Goaler put me in a Room that had a Window facing the Market-Place, where I had a full ſight of the People; and my Heart being fill'd with the Word of Life and Teſtimony of Jeſus, I thruſt my Arm out at the Window, and wav'd it, till ſome of them eſpying, came near, and others followed apace; ſo that preſently I had moſt of the People from the Stage-Players, which vexed them much: then they got the Mayor to cauſe the Goaler to keep me cloſe; ſo he bolted me, and lock'd my Leg to a Place where he uſed to faſten Condemned Perſons. There I ſate and lay in much Peace of Conſcience, and ſweet Union with the Spirit of Truth. As I ſate in a heavenly Exercise, I heard the People ſhout and ſay, *The Man had broke his Back.* It was the Man Dancing on a Rope, which broke, or gave way, ſo that he fell on the Pavement, and was ſore hurt. Many Profeſſors came into Priſon to ſee me, and I had much Diſcourſe with them, and good Service for Truth.

W. E. *Impriſoned at* Londonderry

The Rope-Dancer ſorely hurt by a Fall.

After a few Days, being ſet at Liberty, I travelled through the North, viſiting Friends at their

their Meetings, where were alſo ſeveral other Friends in the Miniſtry, labouring in the Goſpel. Many People were Convinc'd, and Meetings increaſed mightily; yet ſome who were Convinc'd, and profeſs'd Truth in Words, did not walk anſwerable in their Converſations, but were careleſs and looſe from under the Croſs of Chriſt, both in Words and Deeds, which gave Occaſion to our Adverſaries to reproach us, and ſpeak Evil of the way of Truth, and was a Stumbling-block to others, in whom were Deſires after the Knowledge of God and the Way of Life. The Concern of this came weightily upon me, and ſunk my Spirit into a deep Exerciſe for Truth, which was diſcernable in my Face and Body to thoſe that knew me, and I was made a Threſhing Inſtrument in the Hand of the Lord, to threſh ſharply, reprove and rebuke ſuch as walk'd looſely in the Liberty of their Wills and Fleſh, and held the Profeſſion of Truth in Unrighteouſneſs; I could not get from under this Burthen, till it pleaſed God to ſend his Servant *George Fox* to ſet up *Men* and *Womens Meetings*, and then I was eas'd: of which hereafter.

Careleſs profeſſors a Grief to W. E.

A deep Exerciſe ſeiz'd W. E.

Now was King *Charles* coming in, and theſe Nations were in Heaps of Confuſion, and ran upon us, as if they would have deſtroyed us at once, or ſwallow'd us up, breaking up our Meetings, taking us up in Highways, and haling us to Priſon; ſo that it was a general Impriſonment of Friends in this Nation. I was Priſoner at *Maryborough*, with many more Friends, yet the Lord ſupported and bore up our Spirits above Sufferings and Mens Cruelties. So

1661.

A general Impriſonment of Friends at Maryborough.

that Friends were freſh and lively in the Lord's Goodneſs and Covenant of *Light* and *Life*, contented in the Will of God; for we had many heavenly Bleſſed Meetings in Priſon, and the Lord's Preſence with us, to our great Comfort and Conſolation in Him, who wrought Liberty for us in his own time.

After things were a little ſettled, and Peoples Minds began to cool, I found ſomething upon my Spirit to make Application to the Government for Friends Liberty. I got leave for my ſelf of the Sheriff for about Twenty Days; ſo went to *Dublin* and Petition'd the Lords-Juſtices, who then were the Earls of *Orrery* and *Mountrath*, and Sir *Morris Euſtace*, Chancellor, that Friends in the Nation might be ſet at Liberty: I was cloſe exerciſed in that Service, but the Lord's Power gave me Courage, open'd my way to proceed and gave ſucceſs to it; ſo that I got an Order for Friends Liberty throughout the Nation, tho' they were full of Buſineſs, and Abundance of People of all ſorts attending. We got ſeveral Copies of our Order Sign'd by the Lords-Juſtices, and ſent them to the Sheriffs of the ſeveral Counties where Friends were in Priſon.

Earls of Orrery *and* Mountrath *Lords-Juſtices.*

W. E. obtaineth an Order for Friends Liberty.

Soon after I viſited Friends Meetings through the Nation, and enquired if the Order was obey'd by the ſeveral Sheriffs, and we were ſweetly comforted in the Lord, and one in another. In about ſix Weeks time I perform'd this Service, return'd and found Friends in our County kept in Priſon: ſo I went to *Maryborough*, where they were. It was in the time of the Quarter-Seſſions,

He viſiteth Friends through the Nation, &c.

ſions, and I took an Opportunity to ſpeak to the Juſtices and High Sheriff, to know the Reaſon, why the Government's Order for Friends Liberty was not obey'd; the Sheriff ſaid, *It was for Fees, and they ſhould pay their Fees, or lie there and rot:* but the Juſtices ſympathized with Friends, for our Innocent Sufferings had gain'd much on Peoples Minds. So I deſired the Juſtices to give me a Certificate, what Friends were detain'd in Priſon for, which accordingly they did, and three of them Signed it.

Friends detained in priſon for Fees.

I rode ſtraight to *Dublin*, and found *John Burnyeat* and *Robert Lodge* in Priſon, taken at the Meeting the Day before: I went early in the Morning to the Mayor, and got their Liberty, and then went to the Earl of *Mountrath*'s Lodging: for when I was at *Dublin* before, the Lord gave me a Place in his Heart, which he retained to his Death; alſo his Son after him was always kind, and ready to do Friends Good upon Occaſion. When I came to the Earl's Lodging, he was in his Coach going to Council; he ſaw me coming, and ſtop'd his Coach: I told him my Buſineſs, and gave him the Juſtices Certificate. He bid me follow him to the Council-Chamber; and that Forenoon he got me a full Order to the Sheriff, to ſet Friends at Liberty, without Paying Fees to any Perſon or Perſons, as they would anſwer the contrary. I haſted with the Order and gave it to the Sheriff, who immediately ſet Friends at Liberty, but was very angry at me, calling me *Devil*, and many bad Names: but Friends were much confirm'd in

John Burnyeat *and* Robert Lodge *releas'd.*

The Earl of Mountrath *and his Son both kind to Friends.*

Friends without Fees releas'd.

1665. in the Lord, who wrought their Liberty beyond Expectation.

We were Impriſoned ſeveral times, and the Lord made way for our Liberty, but Sheriffs and Clerks of the Crown would take our Goods for Fees; the Sheriff *Thomas Piggot* of *Diſſart* took from me at one time, on that Account, four large Cows, worth Twelve or Thirteen Pounds, and a great deal of Cows and other Goods from Friends, but it was obſerv'd, his Subſtance waſted after.

Thoms Piggot's Subſtance waſted.

Now the *Biſhops* being ſettled, the Prieſts were very fierce upon us for Tythes, their Maintenance and Church-Dues, as they call'd them; and ſummoned us to the Biſhop's-Court, and Excommunicated moſt of the Men-Friends of our Meeting, and took them by a Writ to Priſon. I was Excommunicated with the reſt, but was abroad in Truth's Service, when they were taken. When I came Home the Officers met me (for I did not ſhun them) but they would not take me to Priſon, for they ſaid, *They had too many in Priſon already, who were kept from their Labours and Families*; yet Friends were eaſie in their Spirits, being given up to ſuffer for the Teſtimony of Truth, and in the Priſon every one ſettled to one Employment or other.

W. E. and many Friends Excommunicated.

SECT.

SECT. VII.

1665.

Of the Government, and Chancellor Boyl's *Clemency towards Friends, upon* W. E's *Petitioning them against* G. Clapham's *Cruelty, then Priest of* Mountmelick. *Of his Prophetick Warning to the Inhabitants of* Londonderry; *and Conference afterwards with the Bishop and Mayor of that Place, and of the settling Meetings for Discipline in* Ireland, *by* G. F. *in* 1669.

I Having my Liberty, found a Concern on my Mind, to solicit the Government against the Priests Fierceness and Cruelty; for *George Clapham*, Priest of *Mountmelick*, endeavour'd to prevent the Millers Grinding our Corn for our Families, or any to speak or trade with us, or any of our Families: He watch'd the Market and Friends Shops, and those he saw, or knew to deal with Friends, he sent the Apparitor to Summon them to the Bishop's Court; so forc'd them to pay him and the Apparitor Money to get freed from that Trouble, they being afraid of the Bishop's Court, it bore such a great Name.

George Clapham, *Priest of* Mountmelick *cruel to Friends.*

This Priest told his Hearers, *That if they met any of us in the High-way, they should shun us as they would shun the Plague; and if they ow'd us any thing, they need not pay it*; or *if they knock'd us on the Head, the Law would bear them out.* At which the People were mightily troubled, and in general their Love declined from the Priest, and drew towards Friends; they would offer their Servants to carry our Corn to the Mill, that

The Love of People increased to Friends.

1665. that we might get Bread for our Families, or any other Kindness they could do for us.

I drew up a great deal of his gross Proceedings, and got many Hands to them of his own People, who had been abused; so went to *Dublin* and Petitioned the Government, who with the Primate took notice of it, and the Privy-Council resented it, being contrary to all Law and Rule: so sent an Order for the Priest and Apparitor to appear before the Council; they came and were sharply reproved, and had been punish'd, for the Primate said, *He would make them Examples*, but that I told him, *We desired nothing but to be quiet, and live peaceably in our Callings, and that they would desist from their Cruelty*; the Primate, who was also Chancellor, said, *If they did not desist, do but write to him, and he would make them Examples to the Nation.* So I forgave them, and let all fall. This gained much on the Minds of many Chief Men in Authority.

Primate and Chancellor Boyl *very kind.*

Now this Priest was very angry against me, although I had forgiven him, as aforesaid (being very greedy and covetous) one time he took my Neighbour's Horse and Carr, came to my House and loaded and carried away a great deal of Cheese; also at that time took away much Goods, Corn, and wearing Cloaths from Friends of our Meeting, for some Church-Dues, as he said; and I being at a Meeting in *Mountmelick*, as I used to be when at Home, he being a Justice of the Peace, sent a Constable to apprehend me, and made a *Mittimus* to send me to *Maryborough* Goal, but the Earl of *Mountrath* superseded

Priest Clapham *returneth Evil*, &c

ſeded his Warrant, and ſet me at Liberty till the Aſſizes. 1665.

When the Aſſizes came, he ſtood by me againſt the ſaid Prieſt, who had drawn up two Indictments againſt me; and when they came into Court, four Lawyers one after another pleaded for me, though I knew nothing of them or gave them any Fee; but the Lord gave us place in the Hearts of People, and their Bowels yerned towards us, ſo that as I paſſed through them in the Court-Houſe, they would ſay, *The Lord bleſs you*, William, *the Lord help you*, William. The Indictment was quaſh'd, and the Prieſt hiſs'd at by the Court to his Shame; the Judge alſo turn'd againſt him: ſeveral Friends came a great way to ſee and hear the Tryal, and greatly rejoyc'd in the Lord, to ſee the Prieſt fruſtrated in his Evil Deſigns.

Earl of Mountrath *ſtood by* W. E. *againſt Prieſt* Clapham.

Another time this Prieſt *Clapham* indicted ſeveral Friends of our Meeting at the Aſſizes at *Maryborough*, and me for being at a Meeting ſuch a Day, which he called an *Unlawful Aſſembly*; and for not being at *Church* (as he call'd it) the ſame Day. He alſo indicted me for not paying a Levy, or Seſs towards the Repairs of his Worſhip-Houſe, though the Wardens and Conſtable had before taken from me for the ſame, a Mare worth Three Pounds Ten Shillings. Several Friends were thus proceeded againſt, and we were Fin'd, and Order given to Diſtrain our Goods; on which Account I rode to *Dublin*, and Petition'd the Lord Lieutenant and Council: I and one other Friend were admitted into the Council-Chamber, to ſtate our Grievance,

G. Clapham *continueth an Enemy to Friends.*

1665. Grievance, and had a very fair Hearing, that Judge being present who gave Judgment against us at the Assizes: the Council gave their Judgment, That their Proceedings were Illegal; and the Lord Lieutenant would know, why we did not pay Tythes to the Ministers? So I shew'd him out of the Scriptures, *The Law was ended that gave Tythes, and the Priesthood changed that received them, by the Coming and Suffering of Christ, who had settled a Ministry on better Terms, and order'd them a Maintenance:* he would know, *What Maintenance the Ministers must have?* I told him, *Christ's Allowance*, and I shew'd him from the Scriptures what it was, as the Lord open'd them to me, by his Spirit and Power that was with me, which gave me Wisdom and Utterance, and set home what I said unto their Understandings. There were three Bishops present, and not one of them reply'd in all this Discourse, though so nearly concern'd in it. In the Conclusion, the Lord Lieutenant bid *God bless us*, adding, *We should not suffer for not going to their Publick Worship, neither for going to our Meetings.* Now this quieted the Priest, and it went soon abroad, that the *Quakers* had the Liberty of their Religion, which was a great Ease to Friends, for we had been often imprison'd, and had much Goods taken from us on that Account.

Heb. 7. 12.

The Law changed, that gave Tythes, and the Priesthood that received them.

Mat. 10. 8, to 14.

Three Bishops present in the Council.

One time I was in the County of *Ardmagh* visiting Friends, where our Meetings were broken up by Soldiers, and many of us put in Prison in *Ardmagh* Goal, there we had living powerful Meetings, many Friends and Friendly People came

Many Friends imprisoned at Ardmagh.

came out of the Country to them, and though under Sufferings, we had a ſweet heavenly refreſhing Time, for the Glory of the Lord did ſhine amongſt us. There were in the Miniſtry *George Gregſton* and I. The Prieſt of the Town kept his Worſhip in the Seſſion-Houſe, and it being under one Roof with the Goal, we could hear him at his Worſhip; likewiſe he and his People could hear us at ours; and the Lord's Power ſo confounded him, that he could not get on in his Devotion, but left the Place, and came no more to Worſhip there while we were Priſoners: the Lord's Power, Truth and Teſtimony were over them all, everlaſting Praiſes to his great Name! 1665.

Prieſt confounded in his Devotion.

Another time I was moved of the Lord to go from my own Houſe to *Londonderry*, to warn them to *Repent, or the Lord would bring a Scourge over them:* ſo in Obedience to the Lord I went, and when I came there it happen'd to be a Day of *Humiliation* (as they call'd it) being at the time the Plague was in *London.* They were gone to their Worſhip at the Cathedral, and I was mov'd of the Lord to go there. When I came at the Door, the Man that us'd to ring the Bells met me, and took me by the Hand, and led me near the Pulpit, where the Biſhop was Preaching; he thought he had got a *Presbyterian* Convert, and did not take off my Hat, till he ſaw the People gaze at me, which he obſerving, took my Hat off, and laid it by. I ſtood there till the Biſhop had done Preaching, the Peoples Eyes were upon me, and I ſpoke what the Lord gave me to ſay, warning them to *Repent,*

W. E. is moved to go to Londonderry, to warn them to Repentance.

1665. *pent, or the Lord would bring a Scourge over them, and Scale their Walls without a Ladder:* the Bishop call'd to the Mayor and Officers to take me away, but the Dread of the Lord's Power was over them, they all sate still, and did not molest me. When I had delivered the Lord's Message, I went towards the Door, where the Man that led me in met me, and took me by the Hand, having my Hat in his other Hand; so led me to the Door, put my Hat on my Head, and bid *God speed me well.*

I went to my Lodging, which was a publick House, kept by *John Gibson*, he and his Wife were convinced of the Truth; there I was moved to write a Paper to the Bishop and Magistrates, and the next Day I went to the Bishop's House with it, he liv'd in the City; I knock'd at the Door, and the Man who led me in and out of the Worship-House the Day before, open'd the Door, and made his Apology, *That he did me no harm at the Church:* I told him, *he did well*, and ask'd him for the Bishop: he said, *he was gone to Dinner, and a great many Gentlemen with him; for it was a great Meeting of them;* and he told me, *It would be better to come when they had din'd.*

W. E. writeth a Paper to the Bishop and Magistrates

I went back to my Lodging, and in a little time came again, and they having then din'd, I sent my Paper to them, and they sent a Priest to call me up; and as I was going up the Stairs the Word of the Lord said unto me, *I will make thee as a Wall of Brass:* There was the Bishop, the Governor, the Mayor, several Justices, Priests, and divers others, in a great Dining-Room;

Went with it to the Bishop.

Room; the Biſhop ſate with his Hat on, and the reſt all ſtood bare-headed. When I came into the Room, the Biſhop roſe up from his Seat, put off his Hat, and met me with ſeveral low Bows; but I was as *a Wall of Braſs*, and ſtood in the Power of the Lord, that was with me, which ſmote him; then he ſate down, and told me, That *what I ſaid at their Worſhip the Day before was true, and he preach'd the ſame*, and pointed to two of the Prieſts, ſaying, *They preach'd the ſame, therefore there was no need of me.* I told him, *The more Preachers of Truth the better, and there was need enough; and he being Biſhop there, ought to encourage me*; he ſaid, *he muſt know what I came to the City for, and who ſent me*, and bid the Mayor examine me: So the Mayor came from among the reſt, and asked me, *where I dwelt?* I told him *in the Queens-County*; he asked, *what Trade I was?* I told him *A Plowman*; he ask'd *my Buſineſs there, and who ſent me?* I told him, *The Lord Jeſus Chriſt ſent me, to warn them to repent, or he would laſh them with his Judgments.* As I declar'd this, the Lord's Power reach'd him, and he could not refrain from Tears, being a tender-ſpirited Man, ſo he went back behind the reſt.

1665.

The Biſhop requireth the Mayor to Examine W. E. He was a tender ſpirited Man.

The Biſhop ſeeing this, was amaz'd, and bid two of his Waiting-Men take me into the Buttery, and make me eat and drink: ſo they took me by the Arms down the Stairs, and bid me go into the Buttery to eat and drink; I told them, *I would not eat or drink there*; but they urged me, ſaying, *I heard their Lord command them to make me eat and drink.* I asked them,

The Biſhop amazed.

1665. *if they were Christians at that House?* They said, *Yes*; then said I, *Let your* Yea *be* Yea, *and your* Nay *be* Nay, *for that is Christ's Command*; *I said, I will not eat or drink here, and you take no notice of it, being accustom'd to break your* Yea *and* Nay: So they stood silent, and let me go, for the Lord's Power astonish'd them, and was over them all.

W. E. writeth a Paper sets it upon the Gates.

I went to my Lodging, and was mov'd of the Lord to write a Paper, and put it on the Gates of the City, and to declare the Lord's Message through the Streets; accordingly I wrote a Paper that Evening, and was moved in the Morning, first to go to the Mayor; so went to his House, and told him the Message I had to the City; he said, *The Bishop had chid him the Day before, because he did not send me to Prison; but he did not intend to do it, so long as the Law would bear him harmless, and wish'd he had me living by him, I should soon have another to help to suppress Wickedness:* So I went from the Mayor, and beginning near *Water-Gate*, I sounded the Lord's Message through the Streets; it was dreadful to the People, and several ran as before naked Swords. As I came near the Main Guard, a Soldier being at the Door, mocked, but in the Dread of the Lord's Power I look'd in at the Guard-House Door, and cried, *Soldiers! All Repent:* the Soldiers on the Guard were smitten, as Men affrighted, for the Power of the Lord was mighty, in which I perform'd this Service; and when I had done, I put a Paper on the Gates, as the Lord moved me. Being clear, I left the City, and visited Friends Meetings in the North, and

The Lord's dreadful Warning to London-derry.

and they admir'd the Lord's Goodness that carry'd me through that Service without a Prison.

The same Day I left *Londonderry*, the Bishop took his Journey towards *Dublin*, and, as I was inform'd by those who said they heard him, he preached a Sermon before the Lord Lieutenant, and Government, against the *Quakers*, comparing us to *Korah*, *Dathan* and *Abiram*, urging them with many Arguments to suppress us; but he was taken sick in the Worship-House, carried to his Lodging, and died, having preach'd his last Sermon against the Lord's People and Servants, who truly fear Him.

G. wild *Bishop of* Londonderry.

The People of *Londonderry* afterwards remembred these Warnings, and spoke of them in their great Distress in the last Seige, when Thousands died miserably for want of Bread, and through other Miseries, *The Lord having scaled their Walls without a Ladder*, yet suffer'd not their Enemies to get the City with Force of Arms, or Scaling-Ladders. And thus the Warning before given them was fulfilled.

The above-said Warning fulfilled

In the Year 1669, *George Fox* came into *Ireland*, and several Friends in the Ministry with him; he settled Men and Womens-Meetings amongst Friends throughout the Nation, *i. e. That faithful Men and Women should take care in the Government of Church-Affairs, amongst our own Society, which were and are of great Service.* I was much eas'd by it (as I told *George Fox* at that time) for I had a great Concern in those things, which had lain heavy upon my Spirit for several Years before; this gave every faithful Friend a share of the Burthen. I travel'd with *G. F.* from

1669.

Meetings for Discipline settled

W. E. *Travels with* G. F.

Place to Place in the ſeveral Provinces. When he had anſwer'd his Service here, and was gone for *England*, I labour'd amongſt Friends in this Nation, both in Doctrine and Church-Diſcipline, the Lord having given me an Underſtanding in the Government of his Church, and his heavenly Power attending, which enabled me to go through, and carried me over all Oppoſition.

SECT. VIII.

Of his various Travels, Perils and Exerciſes, both by Sea and Land in America, *whither he went in the Service of the Goſpel in* 1671. *And of the Viſion he had in his Return, concerning an approaching Scarcity for two Years; though then a Time of Plenty.*

1671. IN the Year 1671, I had Movings upon my Spirit to travel to the *Weſt-Indies*, which thing had remain'd with me for ſome time before: So I went to the Half-Years-Meeting at *Dublin* in the Third Month, where I acquainted Friends with my intended Journey, who had Unity therewith, and the Lord's Preſence and Power appear'd mightily amongſt us, to our great Comfort, Confirmation and Satisfaction. When the Service of the Meeting was over, I parted there with my Wife and Friends in much Tenderneſs, under a heavenly Senſe of the Lord's Preſence; ſo took Shipping, and landed near *Liverpool*, from thence travel'd to *London*, and came there upon the firſt Day of the Yearly-Meeting; and abode until the Meeting was over.

W. E. intends to viſit Friends in the Weſt-Indies.

Liverpool. London. *Yearly-Meeting.*

I alſo

I alſo ſtaid ſome Weeks after viſiting Friends in their Meetings. 1671.

Now ſeveral Friends in the Miniſtry were there, ready to go to the *Weſt-Indies* in Truth's Service, viz. *George Fox*, *Thomas Briggs*, *John Stubbs*, *James Lancaſter*, *Robert Widders*, and ſeveral others; we went together in one Veſſel bound for *Jamaica*, but intended to touch at *Barbadoes*. We had many precious comfortable Meetings aboard the Ship, but in our Voyage were chaſed by a Pyrate, a *Sallyman*, which in a Moon-ſhine-Night came up with us, and was ready to board us, but immediately a Cloud cover'd us, and a freſh Gale of Wind out of the Cloud carry'd us clear away. Thus the Lord eminently ſav'd us out of their Hands, * we were afterwards certainly inform'd who he was.

W. E. with ſeveral others go to America.

The Lord delivered them from a Sallyman.

* For a larger Account of this Voyage, ſee G. F's Journal, Pt. 2. pag. 160, 161.

Several of us landed in *Barbadoes*, in the Eighth Month, 1671, and *James Lancaſter*, *John Cartwright* and *George Pattiſon* went in the Ship to *Jamaica*. At *Barbadees* we had great Service for the Lord and the Good of People, many were convinc'd and turn'd to the Lord, and brought into the way of Life and Peace.

After we had labour'd there ſometime in the Service of Truth, *Thomas Briggs* my Fellow-Traveller and I, were moved of the Lord to viſit the *Leeward-Iſlands*, and Coll. *Morris* in *Barbadoes* would go with us: So we took Shipping, and in four Days landed in *Antego*, where we had great Meetings, and many were Convinc'd and turn'd to the Lord; ſeveral Juſtices of the Peace, Officers and Chief Men came to Meetings, and confeſs'd to the Truth, which

Coll. Morris.

Many convinced at Antego.

1671. we declar'd in the Power of God. This ſoon went abroad and alarm'd the other Iſlands.

When we were clear to leave *Antego*, we found our Spirits drawn to viſit the Iſland of *Nevis*, and Col. *Wenthrop* (who had been Governor of *Antego*, being convinc'd, he and his Family receiv'd the Truth, we had ſeveral large heavenly Meetings in his Houſe) would go with us to *Nevis*, and having a Veſſel of his own, ſhipped us in it, with himſelf, Col. *Morris*, their Waitingmen and Seamen. So we ſet Sail from *Antego*, and in the way we touch'd at a little Iſland call'd *Barbada*, where we made a little Stay, and had ſome Service for Truth.

Nevis. *Coll.* Wenthrop, *and Family receiv'd the Truth.*

Antego.

Barbada.

Then we ſail'd to *Nevis*, and when we came near the Iſland, I was under great Exerciſe of Spirit, for I found ſomething working againſt us, and the Teſtimony we had to bear for God. I told the two Colonels, That there was ſomething working againſt us, and deſir'd them as ſoon as we drop'd Anchor, immediately to go in their Boat, and not to ſtay Dreſſing and Trimming themſelves, as they and ſuch Perſons uſe to do: ſo would they only be taken notice of as being great Perſons: and perhaps we might come privately after them, and get ſome Service for Truth amongſt the People in the Iſland, before we were taken much notice of; but they thought their great Name would have gone over all Oppoſition.

Nevis.

W. E. *under great Exerciſe at Sea.*

So when they came to Anchor, they went to trim and dreſs themſelves as uſually: this took up ſome time. I was under a Weight of Trouble; and when they were ready to go on Shore

They caſt Anchor.

Shore, a Marſhal came aboard, with Orders from the Governor, That none ſhould come a-ſhore, until he knew whence the Veſſel came, and who were in her. Then we were all ſtaid aboard the Veſſel, and a Meſſenger ſent to the Governor, who preſently ſent an Officer and Soldiers aboard, with ſtrict Command, That none of us ſhould go a-ſhore, or any come from Shore to ſpeak with us, upon Penalty of a great Fine; but the Officer and Soldiers were very kind, and ſuffer'd ſeveral Friends to come aboard to viſit us. There were ſeveral honeſt tender Friends in that Iſland, who were joyful at our coming to viſit them; they ventur'd their Fines, and came aboard to us, and we were refreſh'd together in the Lord Jeſus. 1671.

None permitted to go on Shore.

The Governor ſent for the Maſter of the Veſſel, who was no Friend, and bound him in a Bond of One Thouſand Pounds *Sterl.* to carry us back to *Antego:* but there came on Board us one Col. *Stapleton*, who was Governor of *Mountſerrat*, and ſeveral Men of Account with him. I told them it was very hard Uſage, that we being *Engliſh* Men, and coming ſo far as we had done to viſit our Country-men, could not be admitted to come on ſhore, to refreſh our ſelves, within King *Charles*'s Dominions, after ſuch a long Voyage: Col. *Stapleton* ſaid, *It was true, but*, ſaid he, *we hear that ſince your Coming to the* Carribbee-Iſlands, *there are Seven Hundred of our Militia turn'd* Quakers; *and the* Quakers *will not fight, and we have need of Men to fight, being ſurrounded with Enemies, and that is the very*

The Maſter bound in a 1000 l. Penalty.

Coll. Stapleton *Governor of* Mountſerrat

Reported that 700 of the Militia turn'd Quakers.

1671. *Reason, why Governour* Wheeler *will not suffer you to come a shore.*

So by the Order of the Governor we were carried back to *Antego*, where we were received with Gladness, and had great Service, many of all sorts flock'd to Meetings, and generally confess'd to the Truth. When our Spirits were clear of the Service in that Island, we returned to *Barbadoes*.

Many flock to Meetings.

And my Companion *Thomas Briggs* being taken very sick, Col. *Wenthrop* took us to *Barbadoes* in his own Vessel, and went along with us, he having receiv'd the Truth in the Love of it. When we came to *Barbadoes* Friends were glad, and *G. F.* was there in the Lord's Service. We had many large precious Meetings, the Lord's Power and Presence accompanied his Testimony and Work committed unto us; and many were brought into the Way of Life and Peace with God.

Barbadoes.

When we were clear in our Service, we took shipping for *Jamaica*, viz. *George Fox*, *Robert Widders*, *Solomon Eccles*, *Elizabeth Hooton* and I, being about ten Days at Sea, we landed at *Port-Royal* in *Jamaica*. We travel'd much in that Island, and had good Service in gathering People to the Lord Jesus Christ, and settling Meetings amongst them. *James Lancaster* and I, travel'd over that call'd *Mount-Diabolo*, to the North-side of the Island, where the People receiv'd us gladly, and came to Meetings, several were convinc'd and received the Truth; we settled a Meeting there for the Worship of God.

Jamaica.

Port-Royal.

Diabolo.

After

After ſome time of Labour in the Goſpel of Chriſt, having finiſh'd our Service in that Iſland, we committed them to the Lord's Keeping, and took Shipping for *Maryland*; but *Elizabeth Hooton* died in *Jamaica*, being an ancient Woman. We left *Solomon Eccles* there in Truth's Service, the reſt of us ſhipp'd with *G. F.* for *Maryland*. We had great Exerciſe and Perils in this Voyage, in the Gulf of *Florida*, being ſore diſtreſs'd with contrary Wind and tempeſtuous Weather, that lay heavy upon us ſeveral Days and Nights; we were alſo much bruiſed and tired; but the Lord had Mercy upon us, who commands the Winds, and lofty *Waves of the Sea to be ſtill, and they obey him.* Alſo by the Lord's providential Hand we eſcap'd an eminent Danger of being taken by a Privateer. At length we got within the Cape of *Virginia*, and up the great Bay of *Cheſeapeak*, to the Mouth of the *Pottuxon-River* in *Maryland*, where we anchor'd; but a violent Storm ariſing we could not get a-ſhore for ſome Days, though our Proviſion and Water were ſpent. When the Storm ceas'd, Friends hearing of us, came in a Boat and fetch'd us a-ſhore.

Elizabeth Hooten *died in* Jamaica.

Great Perils in the Gulf of Florida.

Cape of Virginia.

Pottuxon-River *in* Maryland.

Here we met with *John Burnyeat* ready to take ſhipping for *England*. We had ſeveral large heavenly Meetings, and the Lord's Power and Preſence with us, to our great Comfort: then we travel'd ſeverally in our Services, as the Lord order'd us; *George Fox*, *John Burnyeat*, and ſeveral other Friends accompanying them, travelled to *New-England*. I took Boat, and went to *Virginia*, where things were much out of Order; but

John Burnyeat.

New-England.

Virginia.

but the Lord's Power and Teſtimony went over all. When I had gotten ſeveral powerful Meetings amongſt them, and their Minds a little ſettled, ſo that Truth had got ſome hold, I appointed a Mens-Meeting for the ſettling of them in the Way of Truth's Diſcipline.

Meeting for Diſcipline ſettled there

Afterwards, it being upon me, I travel'd to *Carolina*, and two Friends accompanied me, it being all Wilderneſs, and no *Engliſh* Inhabitants or Pad-ways, but ſome mark'd Trees to guide People: the firſt Days Journey we did pretty well, and lay that Night in the Woods, as we often uſed to do in thoſe Parts. The next Day being wet Weather we were ſorely foyl'd in Swamps and Rivers, and one of the two that were with me for a Guide, was at a ſtand to know which way the Place lay we were to go unto: I perceiving he was at a Loſs, turn'd my Mind to the Lord, and as he led me, I led the Way. So we travel'd in many Difficulties until about Sun-ſet; then they told me, *They could travel no further*; for they both fainted, being weak-ſpirited Men: I bid them ſtay there, and kindle a Fire, and I would ride a little farther, for I ſaw a bright Horrizon appear through the Woods, which Travellers take as a Mark of ſome Plantation; ſo rode on to it, and found it was only tall Timber Trees without Underwood: But I perceiv'd a ſmall Path, which I follow'd till it was very dark, and rain'd violently; then I alighted and ſet my Back to a Tree, till the Rain abated: but it being dark, and the Woods thick, I walk'd all Night between two Trees; and though very weary, I durſt

To Carolina.

A Wilderneſs Travel.

W.E. leads the way through an unknown Deſart.

W.E. walk'd all Night between two Trees.

durſt not lie down on the Ground, for my Cloaths were wet to my Skin. I had eaten little or nothing that Day, neither had I any thing to refreſh me but the Lord. In the Morning I return'd to ſeek my two Companions, and found them lying by a great Fire of Wood: I told them how I had far'd; he that ſhould have been the Guide, would have perſwaded me, that we were gone paſt the Place where we intended; but my Mind drew to the Path which I had found the Night before: So I led the Way, and that Path brought us to the Place where we intended, *viz. Henry Phillips*'s Houſe by *Albemarle* River.

Henry Phillips *by* Albemarle-River

He and his Wife had been convinc'd of the Truth in *New-England*, and came there to live, who having not ſeen a Friend for ſeven Years before, they wept for Joy to ſee us; yet it being on a Firſt Day Morning when we got there, although I was weary and faint, and my Cloaths all wet, I deſired them to ſend to the People there-away to come to a Meeting about the middle of the Day, and I would lie down upon a Bed, and if I ſlept too long, that they ſhould awake me. Now about the Hour appointed many People came, but they had little or no Religion, for they came and ſate down in the Meeting ſmoking their Pipes; but in a little time the Lord's Teſtimony aroſe in the Authority of his Power, and their Hearts being reach'd with it, ſeveral of them were tender'd and received the Teſtimony. After Meeting they deſir'd me to ſtay with them, and let them have more Meetings.

One

Juſtice Tems and Wife convinc'd of the Truth and ſeveral others ſoon after.

One *Tems*, a Juſtice of the Peace, and his Wife were at the Meeting, who receiv'd the Truth with Gladneſs, and deſired to have the next Meeting at their Houſe, about three Miles off, on the other ſide of the Water; ſo we had a Meeting there the next Day, and a bleſſed Meeting it was; for ſeveral were tender'd with a Senſe of the Power of God, receiv'd the Truth and abode in it.

Virginia.

I could ſtay no longer with them at that time, for I had appointed a Mens-Meeting in *Virginia*, the fifth Day of that Week, things being much out of Order amongſt them; ſo I took my leave of them in the Love of God, and began my Journey the Third Day Morning with my two Fellow-Travellers. I had rode but a few Miles before I was ſeiz'd with grievous Gripes, and a Weakneſs in my Bowels, occaſion'd by the great Surfeit I got with thoſe Hardſhips in coming thither; my Water ran from me as it came, for I could not hold it: I rode in great Pain that Day, and at Night lay in the Wilderneſs. Soon after we alighted off our Horſes; my two Fellow-Travellers, that ſhould have help'd me, fell ſick and fainted: So I was forced to riſe, kindle a Fire and fodder the Horſes. After ſome time they recover'd from their fainty Fit; the Lord was merciful, and bore up my Spirit that Night, the next Day we got to *Virginia* to the Mens-Meeting, and the Lord's Power was with us, and Friends receiv'd Truth's Diſcipline in the Love of it, as formerly they had received the Doctrine of Truth, for which they were great Sufferers in the Spoiling of their Goods, the Go-

W. E. ſeized with great Illneſs of Body.

A Mens Meeting at Virginia

Governor being a very peeviſh Men, and much ſet againſt Truth and Friends. 1672.

Now Friends deſired to have another Mens-Meeting before I left thoſe Parts; ſo we appointed another, and the Time and Place mentioned. In the mean time I travel'd to ſeveral Places in that Country, and had comfortable Meetings with Friends, and travel'd Thirty Miles above *James-Town*, to a Place called *Green-Springs*, where were ſeveral convinc'd People, and a Meeting had been ſettled there, but was loſt, the People being ſtumbled in their Minds, and ſcatter'd by the Evil Example of one *Thomas Newhouſe*, who had been a Preacher amongſt them, and went from Truth into the Filth and Uncleanneſs of the World. Then I got them together, and ſettled a Meeting; they were glad thereof and much comforted, as Sheep that had been aſtray, and return'd again to the Shepherd, Chriſt Jeſus: So I left them tender and loving.

Green-Springs.

Thomas Newhouſe *an Apoſtate.*

As I return'd, I had ſomething upon me to viſit the Governor, Sir *William Barclay*, and to ſpeak with him about Friends Sufferings. So I went about ſix Miles out of my Way to ſpeak with him, accompanied with *William Garret*, an honeſt ancient Friend. I told the Governor, that I came from *Ireland*, where his Brother was Lord Lieutenant, who was kind to our Friends; and if he had any Service for me to his Brother, I would willingly do it: And as his Brother was kind to our Friends in *Ireland*, I hop'd he would be ſo to our Friends in *Virginia*. He was very peeviſh and brittle, and I could

W. E. *viſits the Governor of Virginia.*

ſaſten

faſten nothing upon him with all the ſoft Arguments I could uſe; ſo when I had done my Endeavours and was clear, I left him.

Juſtice Taverner, &c. rode ſeveral Miles to a Meeting.

I came that Night to Juſtice *Taverner*'s Houſe, his Wife was a Friend, and he loving to Friends, the next Day was the Mens-Meeting at *William Wright*'s Houſe, the Juſtice and his Wife went to the Meeting, about eight or nine Miles, and there were ſeveral other Perſons of Note came to the Meeting, particularly *Richard Bennet*, *alias*, Major General *Bennet* and Colonel *Teve*, with others, and a great many Friends; ſome came a great way to that Meeting, and a bleſſed heavenly Meeting it was; many were tender'd by the Lord's Power, and the Witneſs of God reach'd, which anſwer'd to the Truth of the Lord's Teſtimony, that was declar'd to them in his Power. We had firſt a Meeting for the Worſhip of God, then Friends drew into a large Upper Room to the Mens-Meeting, where I was with them in ſettling the Affairs of the Church. Juſtice *Taverner*'s Wife came to me, and told me, That *the Major General, Col.* Teve, *and others, were below, ſtaying to ſpeak with me*; ſo I went down to them: they were courteous, and ſaid they only ſtaid to ſee me, and acknowledg'd what I had ſpoken in the Meeting was Truth. I told them the Reaſon of our Friends drawing apart from them was, *To lay down a Method, to provide for our poor Widows and Fatherleſs Children; to take Care that no Diſorders were committed in our Society; and that All lived orderly, according to what they profeſs'd:* Alſo inform'd them, *That in* England *and other Places, we*

Major General Bennet and Collonel Teve, &c. at a Meeting.

Both courteous and ſatisfied.

The End of Meetings for Diſcipline.

we had ſuch Meetings ſettled for that Service; the Major General reply'd, *He was glad to hear there was ſuch Care and Order amongſt us; and wiſh'd it had been ſo with others:* He further ſaid, *He was a Man of great Eſtate, and many of our Friends were mean Men, therefore he deſired to contribute with them,* He likewiſe ask'd me, *How I was treated by the Governor?* he having heard that I was with him; I told him, *That he was brittle and peeviſh, and I could get nothing faſtned on him.* He ask'd me, *If the Governour called me* Dog, Rogue, *&c.?* I ſaid, *No, he did not call me ſo.* Then ſaid he, *you took him in his beſt Humour, they being his uſual Terms when he is angry, for he is an Enemy to every Appearance of Good.* They were tender and loving, ſo we parted, the Major General deſiring to ſee me at his Houſe, which I was willing to do, and accordingly went. He was a brave, ſolid, wiſe Man, received the Truth, and died in the ſame, leaving two Friends his Executors.

The Major General's generous Offer.

Major General Bennet received the Truth, and died therein

Now, when I had been ſome time with Friends in *Virginia*, and had many ſweet Serviceable Meetings amongſt them, and things ſomewhat ſettled, I found my Spirit clear of that Service, ſo took Boat and went back to *Maryland*, where I ſtaid ſeveral Meetings, the Lord's Power and Preſence accompanying, that made hard things eaſie. When I was clear there, I took Paſſage by Sea, and about ten Days after landed ſafe at *New-York*, where no Friends lived. *John Evans* of *Jamaica* being in my Company at that time, we lodged at a *Dutch* Womans Houſe, who kept an Inn: and I was moved

Maryland.

New-York.

moved of the Lord to get a Meeting in that Town, for there had not been one there before; so I spoke to the Woman of the House to let us have a Meeting, who was very willing, and let us have a large Dining-Room; also furnished it with Seats. We gave notice thereof, and had a brave large Meeting, some of the Chief Officers, Magistrates and leading Men of the Town were at it; very attentive they were, the Lord's Power being over them all: Several of them appear'd very loving after the Meeting. The Woman of the House and her Daughter, being Widows, both wept when we went away.

The first Meeting at New-York.

From thence I went to *Long-Island*, where were many honest tender Friends, and having several Meetings with them there, we were well refresh'd and comforted together in the Lord. From thence I went to *Shelter-Island*, where I met with *George Fox* again, and several Friends with him, coming from *New-England* and going to *Virginia*. I told him of my Travels and Service for the Lord, at the hearing of which he was glad, and we praised the Lord for his Goodness: I told him that I was much prest in Spirit to hasten for *Ireland*; he told me *That Friends in* New-England *had heard of me, and they expected I would visit them, and besides, the Passage of Ships from those Parts were stop'd, by reason of Wars between* Holland *and* England. I told him, I believed I should not wait long for a Passage (for the Lord prest me) for *Ireland*, and I believed there was need of my Service there. So after being two or three Days together at *Shelter-Island*, we took leave one of

Long-Island.

Shelter-Island.

W. E. constrained to go for Ireland.

of another, and parted in the ſweet Love of God.

After ſome Days Travel by *Narraganſet*, and those Parts, I came to *Rhode-Iſland*, where I met with *John Burnyeat*, *John Stubbs* and *John Cartwright*, there one *Roger Williams* an old Prieſt and an Enemy to Truth, had put forth Fourteen Propoſitions (as he called them) which he would maintain againſt any of the *Quakers*, that came from *Old England*, and challenged a Diſpute of ſeven of them at *Newport* in *Rhode-Iſland*, and the other ſeven at *Providence*.

Narraganſet Rhode-Iſland.

John Burnyeat, John Stubbs, *and* John Cartwright.

Roger Williams *Challenge.*

I join'd with Friends in anſwering this Challenge, at the Time and Place appointed for the Diſpute, which was to be in Friends Meeting-Houſe at *New-port*; thither a great Concourſe of People of all Sorts gather'd. When those Propoſitions (as he call'd them) came to be diſcourſed of, they were all but Slanders, and Accuſations againſt the *Quakers*; the bitter old Man could make nothing out, but on the contrary they were turn'd back upon himſelf: he was baffled, and the People ſaw his Weakneſs, Folly, and Envy againſt the Truth and Friends.

W. E. *&c. diſputes with Prieſt* Williams *at* New-port.

There were many prejudic'd *Baptiſts* would fain have help'd the Old Prieſt againſt Friends; but they durſt not undertake his Charge againſt us, for they ſaw it was falſe and weak. So the Teſtimony of Truth in the Power of God was ſet over all his falſe Charges, to the great Satisfaction of the People.

When this Meeting was ended, which laſted three Days, *John Stubbs* and I went to *Providence*, accompanied with many Friends, to hear

Providence.

the other ſeven Propoſitions, which laſted one Day. *John Burnyeat* and *John Cartwright* going another way in Truth's Service. Now at *Providence* there was a very great Gathering of People, both *Preſbyterians*, *Baptiſts* and *Ranters*. *Roger Williams* being there, I ſtood up and told him in Publick, *We had ſpent ſo many Days at* Newport, *where he could make nothing out agreeable to his Challenge; but on the contrary manifeſted his Clamour, raſh and falſe Accuſations, which he could not prove againſt us; that I was not willing to ſpend much time in hearing his Clamour and falſe Accuſations, having other Service for the Lord, therefore would only ſpend that Day.* So he went on, as he had done at *Newport* in *Rhode-Iſland*. We anſwered to all his Charges againſt Friends, and diſprov'd them.

Prieſt williams's falſe Charges anſwered and diſproved.

Now the old prejudic'd Man was ſilenc'd; then the Profeſſors deſired to know our Belief, *What the Soul of Man was made of?* I told them, *I believed what the Scriptures ſaid, that when God made Man, He breathed into Man the Breath of Life, and he became a living Soul; and that it was ſufficient for me to know Chriſt Jeſus who redeemed my Soul: but if any of them, that were great Profeſſors and old Diſputants, would undertake to ſhew, what God made the Soul of Man of, he might.* Then one that was an ancient leading Man amongſt them, ſaid, *He would not meddle with it:* this ended the Diſpute. Then we had a ſeaſonable Opportunity to open many things to the People, appertaining to the Kingdom of God, and Way of Eternal Life and Salvation. The Meeting concluded in Prayer to Almighty God, the

Afterwards Friends declared the Things of God to the People.

the People went away satisfied and loving. Next Day we had a Meeting at *Warwick*, not many Miles from thence; to which most of those People came, and the Lord's Power and Presence was largely manifested; and after the Meeting the People were very loving, like Friends. Warwick.

From thence *John Stubbs* went to *Narragansset* to meet *John Burnyeat*, and I went to *Rhode-Island* by Boat, and staid some Meetings there with Friends, and was well refresh'd together with them in the Lord. From thence to *Sandwich*, and had a good Meeting with Friends, and another at *Scituate*; so to *Boston*, and had one Meeting there, where was a Ship ready to sail for *Ireland*; and being press'd in Spirit to hasten over, I went aboard, and that Day we set Sail. The Master of the Ship was kind, and when I would have a Meeting, if I told him of it, he would go upon the Deck, and call all the People, and stay until I ended the Meeting: His Name was *Thomas Edwards*, a *New-England* Man. Narragansset. Rhode-island. Sandwich. Scituate. Boston. Thomas Edwards *kind to* W. E.

In three Weeks time we made Land in *Ireland*, (a readier Passage seldom known) when we came up with the Land of *Ireland* the Wind turn'd North East, and a great Storm arose, which clear'd our Way from Pyrates, there being then three *Dutch* Privateers, that watch'd the Harbours of *Cork*, *Kinsale* and *Youghal*. This Storm took them from the Shore to the Southward; so the next Day we got into *Youghal*, before they return'd to their Post. There being two Guns on Board our Ship, when we came into the Harbour, the Seamen would have fired W. E. *landed at* Youghal.

them, as their Custom is; but the Master would not suffer them, saying, *They were blind, that could not see, it was not Guns that delivered them from their Enemies; and that he believed in his Conscience, it was for my sake they were preserv'd; and if I would go back with him to* New-England, *he would give me my Passage free.* I told him, *There was an Hundred Pounds Fine, on any Master of a Ship that should bring a* Quaker *to* New-England; he said, *He would venture that, if I would go with him:* He was really convinc'd of the Truth, and made sensible that the Lord's Power was with me; for after I landed, and the Ship was unladen, as they were going to take in fresh Loading, the Privateer came again, and took it between *Cork* and *Youghal*, for which he paid the Ransom of two Hundred Pounds.

The Master of the Ship sensible of the Lord's power being with W. E.

Whilst I was at Sea in that Voyage, as I lay retir'd in my Cabbin, an heavenly Vision came over my Senses, and in it appear'd *Two very poor Ilfavour'd Cows, that arose under my Plough-Beam, as I was holding my Plough*; whereupon I sate up in my Cabbin, and consider'd the matter: then the Word of the Lord came to me, and said, *The two Cows are two Years, for there shall be two very dear Years; and inasmuch as the Cows arose under the Plough-Beam, they shall fall on Corn and Cattle*; which came to pass in a very little time, in the time of great Plenty, contrary to Mens Reason, Cattle died abundantly, and the Price of Corn rose to an extraordinary Height, so that many were famish'd for lack of Bread; and several Families that had liv'd plentifully, were forced to go a Begging, their

W. E's Vision of an approaching Scarcity.

their Corn being ſpent and Cattle dead: ſeveral Families that were aſhamed to beg, ſhip'd themſelves for Servants to the *Weſt-Indies*, to get Food; and many in this Nation would gladly have wrought for Meat, and could not get Employment.

Province Meeting at Cork.

When I landed, I went to *Cork* to the Province-Meeting, which was at hand; and preſently found there was cauſe for my Spirit to be preſs'd, to haſten over for the Preſervation of the Church's Peace, ſome being gone into the looſe fooliſh Imaginations of *Muggleton*, and others, both out of *England* and of this Nation, into Looſeneſs, and the Liberty of their Wills and carnal Affections, from the Croſs of Chriſt, and Self-denial, which caus'd great Trouble and Difference amongſt Friends, both at *Cork*, *Dublin*, and ſeveral other Places. We had much Exerciſe before we got things brought into Order, and ſettled; but the Lord's Power was with us, and went over all, and the Lord ſtill gave an Underſtanding to place Judgment in the right Line; Praiſes to his Name for ever! Now honeſt tender Friends, who kept their Habitation in the Truth, were very glad of my coming in ſuch a time of need. So I labour'd with them in this Nation, both in the Miniſtry and Church-Government, according to the Ability and Gift that Chriſt gave me.

Some looſe Perſons occaſion great Trouble.

SECT. IX.

Of his Difficult Voyage to the West-Indies *again, in* 1675. *His publick Dispute with Priest* Ramsey, *in the Presence of about three Thousand. Of his manifold Perils and Services in* North-America, *both in the Islands and Continent, by Sea and Land, until his Return in* 1677.

1675. W. E. *goes to* America *again.*

ABout the Year 1675, I was mov'd of the Lord, to go to the *West-Indies* again in Truth's Service, and after some small time, many Friends being acquainted with it, and having Unity therewith, my Wife also being willing to give me up: I enquir'd for Shipping to *Barbadoes*, and heard of a Ship at *Cork* bound thither, one *Edward Hunt*, a Friend, being Merchant and Part Owner; who also went in it himself. I had an Account near the time when they would be ready to sail, and accordingly went to *Cork*, my Wife accompanying me thither, and several Friends of our Meeting; when we came to *Cork*, I agreed with the said *Edward Hunt* for my Passage. My Wife and Friends that went back, took their leave of me in much Tenderness and Brokenness of Spirit, in the Love of God, in which we gave up one another into His Heavenly Will to be dispos'd of.

Edward Hunt *bound for* Barbadoes.

A few Days after we sail'd from *Cork* Harbour, and things were well, the Lord's Goodness being enjoy'd at Sea, as well as at Land; but before we made our Voyage we fell short of Drink and Water, and went to Allowance in the hot Climate. We had Six Horses on Board,

Drink and Water falls short at Sea.

Board, belonging to the Merchant, and their Hay was ſpent: ſo were forc'd to ſhave Deal Boards, and pull the Straw out of the Mens Cabbins, to mix with the Shavings to give the Horſes to eat, and gave them Bisket; ſo preſerv'd their Lives until they got aſhore. In the Latitude of *Barbadoes*, we met with a Ship from *Guinea*, bound for *Barbadoes* with three Hundred *Negroes*; we deſired the Maſter to let us have a Barrel of Water, but he told us, *He would not let us have a Barrel of Water, for a Barrel of Silver; for he had been at Allowance many Weeks, and was afraid of Want.* The Day we eſpied *Barbadoes*, we had ſcarce half a Barrel of Water left: In about eight Weeks we made our Voyage, and landed well in *Barbadoes*, where Friends receiv'd me gladly; and I had a large and open Door amongſt the People in the Labour of the Goſpel: for Peoples lofty Spirits were down, by reaſon of a very extraordinary Storm, called a *Hurricane*, which had done Abundance of Damage in the Iſland, kill'd many People, and deſtroy'd many brave Buildings, Ships and ſmall Veſſels.

W. E. landed at Barbadoes.

Lofty Spirits humbled by means of a Hurricane.

At this time were great Reſorting to Meetings, ſo that they were very full. I travelled through all Parts of the Iſland, and had Meetings: many were convinc'd and received the Truth, and Friends Hearts were more open'd and enlarg'd in the Love of God, both to receive *Truth's Doctrine* and *Diſcipline:* ſo that I had very good Service, both in publick Meetings for the Worſhip of God, and Men and Womens Meetings about Church-Affairs; as alſo *Negroes*

Great Meetings and many convinc'd.

Meetings in Families.

Meetings in Families, and ſeveral Meetings were ſettled on ſuch Accounts, the Lord being with me, who gave me Wiſdom and Underſtanding in the managing of thoſe Affairs, and the Lord's Power attended his Work, and bleſt and proſper'd it mightily; ſo that things relating to Truth's Affairs, both as to Doctrine and Diſcipline, were ſettled to great Satisfaction.

Tobias Fryer a Man of great Repute.

At this time there was one *Tobias Fryer*, a Man of great Subſtance, Repute, and of Authority in Commiſſion of the Peace; his Wife was a Friend, and had lain long ſick, ſhe had a great Deſire to ſee me, and ſent to me twice; but I being cloſely imploy'd in the Lord's Service, ſent her Word, to ask her Husband leave to have a Meeting there, and I and ſome other Friends would come and viſit her; ſhe did ſo, and her Husband granted it. So on the Day appointed I went, and many Friends and others came there; it was a very throng'd Meeting, and the Pariſh Prieſt, one ——— *Ramſey*, was there, and Juſtice *Fryer* got him ſeated in the midſt of the Throng of Friends.

Priest Ramsey amongst Friends unknown.

After ſome time I ſtood up to ſpeak of the Things of God, and the Divine Myſteries of Chriſt's Kingdom, whoſe heavenly Doctrine was clearly open'd, and preach'd by the Divine Operation of his Holy Spirit, to the great Satisfaction of the Meeting and Comfort of Friends, ſo that many of them after the Meeting, expreſs'd their Gladneſs and Satisfaction; only the Prieſt was uneaſie, yet could make no Oppoſition, for the Lord's Power was over him, and chain'd him down, though he was a very

bad

bad Man: but the Teſtimony of Truth, in the Demonſtration of the Spirit and Power of the Lord, being ſet over him, made him fret: he alſo came to *Bridge-Town*, and brought many rude People to our Meeting there; which was very large and full: He there abuſed Friends in foul Language, calling us *Hereticks*, *Blaſphemers* and *Traitors*, and challenged a Diſpute with me, to prove his Charge, which he ſaid he would do from our own Books. So after we got things a little quiet; we broke up the Meeting, and at my Lodging I wrote a few Lines to him, after this manner:

At Bridge-Town he diſturbs the Meeting, and challengeth a Diſpute with W. E.

Prieſt RAMSEY,

FOraſmuch as thou in publick haſt charg'd our Society with Hereſie, Blaſphemy *and* Treaſon; *and that thou would'ſt prove this Charge from our own Books, and on that Account haſt challenged me to a publick Diſpute, I am willing, with the Lord's Aſſiſtance, to give thee a Meeting in Defence of our* Faith *and* Doctrine.

W. E.

When theſe came to his Hand, he ſeemed to cool in his hot Challenge, ſaying, *He had not a convenient Place, fit for ſuch a Concourſe of People, as would come to the Diſpute; and beſides, he would firſt have an Hour's Diſcourſe with me in private.* To which I replied again in Writing, *That for private Diſcourſe with him, I was not willing, but in publick; and if he could procure leave of Juſtice* Fryer, *to meet at his Houſe where we did before, I would come to him in his own Pariſh, otherwiſe*

When W. E. accepts the Challenge, the ſaid Ramſey declines at 1ſt.

1675. *otherwiſe I would get leave of Col.* Linn, *to meet at his Houſe.*

Whilſt I was writing this, Col. *Linn* came to ſee me, and I told him what I was writing, he ſaid, *All his Houſe was at my Service; and if that were too little, he had Conveniency of Trees about his Houſe, and could make Shades for Thouſands of People.* So I ſent my Letter to the Prieſt; and he ſent his Anſwer, That he would come to Col. *Linn*'s ſuch a Day.

At laſt conſents to meet W. E.

It ſoon ſpread abroad, ſo that moſt of Friends in the Iſland came there, and Abundance of People; it was thought there were above three Thouſand: there came ſeveral Juſtices of the Peace, and others of Account. We met out of Doors under Shades; when the Meeting was ſettled, I propos'd, *That both Parties ſhould be limitted to an Hour's Time in* Queſtions *and* Anſwers, *and not to exceed at any Time; and that both Parties ſhould prove their Aſſertions by the Holy Scriptures, or elſe to be void:* This was aſſented to, but not obſerv'd by the Prieſt; for inſtead of proving his former Charge againſt Friends, he went out into Railing and Slandering ſeveral Friends, ſometimes againſt us all in general; ſo manifeſted his Folly to the Sight of the People. Friends were cool in their Minds, and, as we had an Opportunity, did open things to the People concerning our *Faith* and *Principles*; and having a Bible, ſhew'd them Scriptures for them: ſo that there was a general Satisfaction amongſt them concerning us, and it was of great Service for Truth.

Suppoſed to be preſent 3000 at the Diſpute.

Prieſt Ramſey *rails againſt Friends.*

This

This Priest *Ramsey* had been a Frier, and went out of *England* for Misdemeanors, as after did appear by a Certificate under the Hand and Seal of the Earl of *Rochester*, occasion'd by a Slander cast upon a Friend in *England*, which he said there in publick he had from the said Earl, who was a near Kinsman to the Friend accused. After the Meeting Priest *Ramsey* went to the Governor, Sir *Jonathan Atkins*, and made a great Complaint against me, That I was a *Jesuit* come out of *Ireland*, pretending to be a *Quaker*, and to make the *Negroes* Christians; but would make them Rebels, and rise and cut their Throats: upon which the Governor was about to send his Warrant to apprehend me: I heard of it, and went to him before the Warrant came, one *Robert Dree*, a Friend, went along with me.

1675.

Had been a Frier.

And incenseth the Governor against W. E. *as a Jesuit, &c.*

When we came to the Governor, and he knew my Name, and who I was, he said, *He had heard of me, and would take a Course with me*; using many rough Words, and threatning highly what he would do to me: and he sent his Man for the Marshal, who liv'd a Mile from thence; but before the Marshal came, we had much Discourse, and amongst other things he told me, *He was inform'd, That I was making the* Negroes *Christians, and would make them Rebel, and cut their Throats.* I told him, *It was a good Work, to bring them to the Knowledge of God and Christ Jesus, and to believe in Him that died for them, and for all Men; and that that would keep them from Rebelling, or Cutting any Man's Throat: but if they did rebel, and cut their Throats, as he said, it would be through their own Doings, in keeping*

W. E. *reasoning with the Governor.*

1675. *keeping them in Ignorance, and under Oppression, giving them Liberty to be common with Women (like Beasts) and on the other hand starve them for want of Meat and Cloaths convenient: so giving them Liberty in that which God restrain'd, and restraining them in that which God allow'd and afforded to all Men, which was Meat and Cloaths.* After some time he grew very moderate.

The Marshal came, and ask'd him, *What his Pleasure was?* He answer'd, *He thought to have committed me to Prison, but his Mind was alter'd*; and asked me, *If I would appear before the Council the next Day?* I told him, *I would, if he commanded me*; he said, *he did command me*, and so dismiss'd me for that time. Next Day I came to the Council-House, and many eminent Friends of the Island came with me. I was call'd into the Council-Chamber, and Friends staid without: there were the Governor, and most of the Chief Men of the Island; also the envious Priest *Ramsey* was there, strongly accusing Friends of *Heresie*, *Blasphemy* and *Treason*, and would prove it out of *Edward Burrough*'s Book. The Book was in Town, I sent a Friend for it, who brought it to the Governor: the Priest tew'd and turn'd it, but could not find any thing to prove his Charge. The Governor check'd him, and several of the Council frown'd on him: then the Priest went on his Knees, and asked them Forgiveness; And from that time the Governor was kind to me.

W. E. as commanded, appears before the Council.

Priest Ramsey's false Accusation against us, brought him into Disgrace.

The Governor is kind to W. E.

I labour'd in Truth's Service in the Island about five Months, and had great Service for the Lord; many receiv'd the Truth, and things were

were well among Friends, and in good Order. So being clear of the Service there, and having Drawings on my Spirit to *New-England*; I took Passage for *Rhode-Island* in a Yatch, that *Joseph Bryar*, a Friend, was Master of: when they were near ready to sail, I went and took leave of the Governor, and he was very kind and friendly. The Day we sail'd, many Friends came to *Bridge-Town*, to take their Leave; and we parted in the Love of God, and sweet Unity of his blessed Spirit, in much Tenderness. *Thomas Redman*, a Friend and Doctor, went with me. We had a good comfortable Passage, and came well to *Rhode-Island* in about three Weeks.

1675.

New-England. Rhode-Island.

At that time *New-England* was at Wars with the *Indians*, except the Colony of *Rhode-Island*, the Governor of it being a Friend, yet the *Indians* burnt several Towns out of the Island, and kill'd several People that belong'd to the Government; but by the Lord's Providential Hand, were not suffer'd to come into the Island. The *Indians* prevailed mightily, burnt many considerable Towns, kill'd and murther'd People daily: It was a perilous Time, and the Ways infested with Murtherers, the *Indians* lying hidden in Bushes, shot Men down as they travel'd, before they saw them; and many were murther'd after that manner.

Many Towns burnt, and People murder'd by the Indians.

When I had staid some Meetings with Friends in *Rhode-Island*, it was with me to travel Eastward towards *Piscattaway*, to visit Friends there under Distress, by reason of the War, though all look'd upon it dangerous Travelling; however I committed my Life to God that gave it, and

and took my Journey: one Friend ventured to go with me, to guide me through the Woods to *Sandwich*, and by the Lord's good Hand we got safe there. Friends were glad of my coming, for there was an honest tender People there, that loved the Lord and his Truth. I staid with them two Meetings, and we were well refreshed in the Lord, and in one another. I travel'd from thence to *Seffenase*, and had a Meeting there; from thence to *Boston* alone, being Thirty Miles, and staid one Meeting: then went to *Salem*, and so to *Piscattaway-River*, visiting Friends, and having Meetings at several Places. I came to *Great-Island*, and staid a Meeting or two with Friends there, and we were well refreshed together in the Lord.

Sandwich. Seffenase. Boston. Salem. Piscattaway Great Island

Then leaving my Horse there, I went in a Boat to *Nicholas Shapley*'s, a Man of Note in that Country (he and his Wife were both honest Friends) from thence over the River several Miles, where there were many honest Friends, and had a Meeting with them on a First Day of the Week; it was a very large and precious Meeting: many came from far to it, and bless'd the Lord for that comfortable Opportunity. After the Meeting I took leave of Friends in the Love of God, and went back to *Nicholas Shapley*'s, staid there two or three Days, and had a Meeting there; many Friends and others came to it, a good Meeting it was, who had also a Mens-Meeting about Church-Affairs.

Nicholas Shapley *an honest Friend.*

Now about this time, there was a Cessation of the War with the *Indians* on that River, and one Evening, whilst I was at *Nicholas Shapley*'s, there

A Cessation of the War with the Indians.

there came in fourteen lusty *Indian* Men, with their Heads trimmed, and Faces painted for War; they look'd fierce, I sate down with them in the Hall, and would have discoursed with them familiarly, for some of them spoke broken *English*; but they were churlish, and their Countenances Bloody: So I left them, and told the Friend, *I saw they intended Mischief in their Hearts, but the Lord chain'd them*; and they went away in the Night, without doing of us any Harm. Next Day I was to go to *Great-Island*, and in the Morning *Nicholas Shapley* told me, That he was informed, the *Indians* intended to make a New Insurrection; So I went by Water to *Great-Island*, as I intended, and had a heavenly Meeting with Friends before Parting: So I left them tender, in a Sense of the Love of God. After I left them, the *Indians* rose in Arms and murthered about Seventy Christians, as the Post brought News, but I did not hear of one Friend murther'd that Night.

Great-Island

I came back to *Salem*, and had several Meetings in that Quarter, in some Places where none had been before. I had two Meetings at *Marble-Head*, many resorted to them, several were convinc'd and receiv'd the Truth; Peoples Minds were down, because of the *Indian* Wars that prevail'd mightily upon them.

Salem.

Two Meetings at Marble-Head.

I travel'd in many Places as with my Life in my Hand, leaving all to the Lord that rules in Heaven and Earth. I heard of some tender People at a Place called *Reading*, so I and five or six Friends more, went there to an ancient Man's House, whose Name was *Gould*; his House

At Reading *one* Gould *had a religious Meeting.*

House was a Garrison, for at that time most of the People in those Parts, except Friends, were in Garrisons for fear of the *Indians*: when we came to his House the Gates were lock'd, we call'd, and the Old Man open'd the Gate; there was one of their Elders at Prayer: so I stop'd Friends until he had done, then we went into the Room, where several were met to exercise Religion, but they seem'd to be disturbed at our coming in. I stood still, and told them, *We came not to disturb them, for I lov'd Religion, and was seeking Religious People*; the Old Man of the House bid us sit down, and he sate by me.

As I sate, my Heart being full of the Power and Spirit of the Lord, the Love of God ran through me to the People, I told them, *I had something in my Heart to declare amongst them, if they would give me leave*; the Master of the House, who sate by me, bid me speak, and my Heart being full of the Word of Life, I spoke of the *Mysteries of God's Kingdom*, and as I was speaking I touch'd a little upon the *Priests*, the Old Man clap'd me on the Shoulder, and said, *He must stop me, for I had spoken against their Ministers*: So I stop'd, for I was tender of them, and felt they were a tender People; yet my Heart was full of Heavenly Matter. After a little Pause, I told them, *I had many things to declare unto them of the Things of God; but being in that House, must have leave of the Master of it*; he bid me speak on, which I did in the Demonstration of the Spirit and Power of the Lord; so that their Consciences were awakned, and the Witness of God in them answer'd to the Truth of

Where W. B's Preaching had good Effect.

of the Teſtimony; they were broken into many Tears, and when I was clear in Declaration, I concluded the Meeting with fervent Prayer to the Lord.

The Old Man riſing up, got me in his Arms, and ſaid, *He own'd what I had ſpoken, and thank'd God that he could underſtand it*; and ſaid, *He had heard, that we denied the Scriptures, and denied Chriſt who died for us; which was the Cauſe of that great Difference betwixt their Miniſters and Us: but he underſtood this Day, that we own'd both* Chriſt *and the* Scriptures; therefore would know the *Reaſon of the Difference betwixt their Miniſters and Us?* I told him, *Their Miniſters were ſatisfied with the Talk of Chriſt and the Scriptures; and We could not be ſatisfied without the Sure, Inward, Divine Knowledge of* GOD *and* CHRIST, *and the Enjoyments of thoſe Comforts the* Scriptures *declar'd of, which true Believers enjoy'd in the primitive Times.* The Old Man reply'd with Tears, *Thoſe were the Things he wanted.* He would not let us go until we had eaten ſome Victuali with him, though at that time Proviſions were ſcarce, becauſe of the great Deſtruction by the Wars. Thus leaving them loving and tender, when we parted the Old Man wept, got me in his Arms, and ſaid, *he doubted he ſhould never ſee me again.*

Difference of Miniſters

The aged Man wept at parting.

I went from thence to *Boſton*, and had Meetings there, and in ſeveral Places in that Quarter, having great Exerciſe with ſome who profeſs'd Truth, and liv'd not in it; which did much Hurt, and hindred the Lord's Work. When I was clear of thoſe Parts, I went back to *Rhode-*

Boſton.

Island by Sea, in a little Bark belonging to *Edward Wharton*, a Friend, who lived at *Salem*; in some few Days we landed at *Rhode-Island*, where great Troubles attended Friends by Reason of the Wars, which lay very heavy on Places belonging to that Quarter without the Island, the *Indians* killing and burning all before them; and the People, who were not Friends, were outrageous to fight: but the Governor being a Friend, (one *Walter Clark*) could not give Commissions to kill and destroy Men. Friends were glad of my coming, and it pleas'd God that it was to good Purpose in several Respects; the Faithful and Honest-hearted amongst Friends were much help'd and strengthned by my being there. I staid some time amongst them, and had many blessed and heavenly Meetings to worship God; also Mens-Meetings for Church Affairs.

Rhode-island.

The Indians kill and burn, &c.

Walter Clark *Governor here could not wage War.*

Whilst I staid at *Rhode-Island*, the Heat of the *Indian* War abated, for King *Phillip*, the Chief in that War of the *Indians*, was kill'd, and his Party destroy'd and subdued; presently a Sickness came, which proved mortal and took many away, few Families in the Island but lost some in two or three Days Sickness. Many Friends died, yet I constantly visited sick Families of Friends, although the Smell of the Sickness was loathsom, and many times I could feel all the Parts of my Body as it were loaden with it, so that I would say to sick Families, *It was much, I did not carry their Sickness away, I was so loaden therewith.* After sometime it seized on me with such

After the Indian War abated, a mortal Sickness ensued.

I was sick in Sort.

ſuch Violence, that I was forc'd to keep my Bed at *Walter Newberry*'s in *New-Port*. 1675.

Then ſome looſe Spirits, that I had dealt with for their Looſeneſs, were glad, and thought their Curb and Reins were taken off; but the Lord heal'd and rais'd me up, ſo that in about Ten Days time I was able to appear in Publick Meetings, and altho' my Body was thin and weak by reaſon of Travels and Troubles with wrong Spirits, looſe Livers and falſe Brethren, yet the Lord's Power carried over all. When I had ſtaid ſome time labouring in thoſe Parts, and was clear of that Service, I was drawn towards *New-York*, and *James Fletcher* being here in the Service of Truth, would go with me. So we took our leave of Friends in the Love of God, and took ſhipping at *Rhode-Iſland* for *New-York*. Rhode-iſland New-York.

Now whilſt we were on Board the Sloop, it came much upon me to go to *New-Hertford*, a Chief Town in *Connecticut-Colony*, which lay about Fifty Miles in the Country, through a great Wilderneſs, and very dangerous to travel, the *Indians* being in Arms, haunting thoſe Parts, and killing many Chriſtians: ſo it look'd frightful, that I, who was a Stranger in the Country, ſhould undertake ſuch a Journey in thoſe perilous Times; but the Service came cloſe upon me, and I was under great Exerciſe of Mind about it, yet ſaid nothing of it to any Man for ſome Days. New-Hertford. Connecticut-Colony. *Dangerous Travelling.*

We were ſore toſs'd at Sea, forward and backward, by contrary Winds and bad Weather, yet got once on ſhore in *Shelter-Iſland*, and went to *Nathaniel Sylveſter*'s, a Friend, who dwelt there, where we had a Meeting; after which the Nathaniel Sylveſter *in* Shelter-iſland.

1675. Wind and Weather ſeeming to favour us, we went aboard again, and ſet on our Voyage, but in the Night it was exceeding ſtormy, and we were in great Danger of being caſt away; yet by the Lord's Providence eſcaped, but were driven back to *New-London*: and the Wind continuing againſt us we ſtaid there three Days, and endeavoured to get a Meeting, but the People being rigid *Preſbyterians*, would not ſuffer us to have one.

New London

We heard of ſome *Baptiſts*, five Miles from thence, who kept the *Seventh Day* as a *Sabbath*, I had ſomething upon me to viſit them; ſo *James Fletcher* and another friendly Man who came from *Old England*, who lived near *New-London*, went with me. It was on a Seventh Day of the Week when we came there, they were met together with their Servants and *Negroes*, keeping that Day, ſitting in Silence: when we came in they ſeem'd to be diſturb'd; but I ſpoke gently to them, and ſaid, *We came not to diſturb them, but hearing they were a People that differ'd in Religion from the Generality of People in that Country, we came to viſit them; and if they had Religion that was good, to get ſhare with them.* So the Maſter of the Houſe bid us ſit down; we ſate a pretty while in Silence, and my Heart was fill'd with the Word of Life, yet I was afraid to raiſe their Spirits, leſt thereby I ſhould loſe my Service; for I felt there were Deſires in them after the Knowledge of God: ſo I began my Service by way of *Queſtion*, and queried, *If they allow'd to ask Queſtions of one another about Religion?* which they aſſented to. I ask'd them, *Why they kept that Day*

W. E. *and* J. F. *viſit ſome* Baptiſts *Meetings*, &c.

Sabbatarian Baptiſts.

W. E. *propoſeth Queſtions concerning the* Sabbath.

Day as a Sabbath? They said, *It was strictly commanded in the Old Testament.* I ask'd, *If we were obliged to keep all the Law of* Moses? They said, *No, but the Keeping of the Sabbath seem'd to be more required than the rest of the Law, for the Priests often blamed the* Jews *for breaking the Sabbath, more than any other Part of the Law.* I told them, *They were under a Mistake, for they might find that our Saviour Jesus Christ, when He was in the Flesh, did many things which the* Jews *accounted a Breach of the Sabbath; as Healing People on the Sabbath-Day, travelling with his Disciples, who pluck'd Ears of Corn; and doing many things on the Sabbath, with which the* Jews *were highly offended.* So I opened many Scriptures to them, shewing, That Christ had ended the Law of the Old Covenant, and was the *Rest* of his People, and that all must know Rest, Quietness and Peace in Him.

1675.

Mat. 12. 1, *to* 16.

Then they ask'd me about *Water-Baptism* and *Breaking of Bread*, and we had much Discourse concerning it. They were very moderate and ready in the Scriptures: I shew'd them, *That* John, *who had the Ordinance of Water-Baptism, said, He baptized with Water, but Christ should baptize them with Fire and the Holy Ghost; and that His must decrease, and Christ's must increase. And now by our Account it was drawing towards Seventeen Hundred Years, which was sufficient Time to wear unto an End that which decreas'd, and Establish that which increas'd. And it was a Material Question to such as held Water-Baptism to be in force, to shew, How far it was decreas'd, and when it would be at an End, and Christ's-Baptism increas'd*

John *baptized with Water, but* Christ *with the* Holy Ghost *and* Fire. Matth. 3. 11, 12. John 3. 30, &c.

1675. *to Perfection, and eſtabliſh'd according to* John's *Teſtimony: But as for me, I believed, That* John's *Water-Baptiſm was ended long ago, and Chriſt's eſtabliſh'd: And that there was but one Faith and one Baptiſm, as the Apoſtle witneſſed to the* Ephe-ſians, *and I open'd to them, That Chriſt was the Subſtance of all thoſe Things, and his Body the Bread of Life that we muſt all feed upon.* They were all quiet, and I declar'd to them in the O-penings of Life, the way of Truth; and when clear, concluded in fervent Prayer to God; and they were very tender and loving: ſo we parted.

Eph. 4. 5. Chriſt is the Subſtance of the Typical Diſpenſation, and the Bread of Life. John 6. 35.

The next Day, being the Firſt Day of the Week, we appointed a Meeting near *New-London*, at a Friendly Man's Houſe who was with us; to which ſeveral of the *Baptiſts* came, and many other ſober People. The Lord's Power and Preſence was with us; but the Conſtable and other Officers came with arm'd Men, and forcibly broke up our Meeting, haling and abu-ſing us very much; but the ſober People were offended at them.

That Evening we weigh'd Anchor, and ſet ſail, the Wind ſeeming ſomething fair for us; but it ſtill remain'd with me to go to *New-Hert-ford*, yet it ſeemed hard to give up, to be expos'd to ſuch Perils as ſeem'd to attend that Journey; but I kept it ſecret, thinking that the Lord might take it off me. We had ſailed but about three Leagues when the Wind came ſtrong a-head of us; that Night we had a Storm, and were glad to get an Harbour, where we lay ſome Days, the Wind blowing ſtiff againſt us. And the Hand of the Lord came heavy upon me, preſ-ſing

W. E. is conſtrained to go to New-Hertford, *reſigning all to God's Will.*

ſing me to go to *New-Hertford*; ſo I gave up to the Will of God, whether to live or die. Then I told the Company, *That I was the Cauſe, why they were ſo croſs'd and detained in their Voyage.* And I ſhew'd them, *How the Lord had required me to go to* New-Hertford, *and the Journey ſeeming perilous, I had delayed; but now muſt go, in Submiſſion to the Will of God, whether I lived or died.* The Owner of the Sloop wept, and the reſt were amaz'd and tender. 1675.

Then *James Fletcher* would go with me: ſo we went on Shore, and bought each of us an Horſe, and the next Morning took leave of our Sloop-Company; then went on our Journey without any Guide, except the Lord, and travel'd thro' a great Wilderneſs, which held us moſt of that Day's Journey. We travel'd hard, and by the Lord's gracious Aſſiſtance got that Night within four Miles of *New-Hertford*, where we lodg'd at an *Ordinary*, and the People were civil. I got up next Morning very early, it being the Firſt Day of the Week, and went to *Hertford* on Foot, leaving my Horſe at the *Ordinary*, and deſir'd *James Fletcher* to ſtay there, till he ſaw the Iſſue of my Service, for I expected at leaſt a Priſon at *Hertford*.

W. E. comes to New-Hertford.

So getting there pretty ſoon in the Morning, the Town was about two Miles long; and I was moved to go to their Worſhip. I came to one great Meeting-Houſe, but the Prieſt and People were not come to their Worſhip, it being early; and my Spirit was ſhut up from that Place. Then I was brought under great Exerciſe of Mind, fearing *That the Lord was angry with me, and*

W. E's fear that the Lord was angry at his Delay.

and rejected my Service, for my Delay under this Exercise. I went on forward about Half a Mile, so came near to another great Meeting-House, and I found Openness in my Spirit to go thither, I was glad of the Lord's Countenance, tho' the People were not come yet to their Worship.

There was a brave River, where they built many Ships, about a Quarter of a Mile distant; thither I went, and sate down, until I saw People go to their Worship: when they were gather'd I went there, and stood in the Worship-House, near the Priest, until he had done his Service, then I spoke what the Lord gave me: They were moderate and quiet, and the Priest and Magistrates went away, but many of the People staid, and I had good Service among them: when I had clear'd my Conscience we parted, and I went again towards the River-side. As I was going a Man call'd me to come to his House and dine with him: I stood a little and look'd at him, his Spirit seem'd to be deceitful, I ask'd him, *If he would take Money for his Victuals?* he said, *No*; then I told him, *I would not eat with him.* So I went to the River-side again, and sate down, though I had not eaten any thing that Day.

After some time the Bells rung for their Afternoon Worship, and I was moved to go to the other Worship-House afore mention'd, from which in the Morning my Spirit was shut up. So I went there, and the Priest and People were gather'd, having a Guard of Firelocks, for fear of the *Indians* coming upon them; whilst at their Worship I went in, and sounded an Alarm in

W. E. goeth to the Worship-house.

in the Dread of the Lord's Power, and they were ſtartled, yet were kept down by the Lord's Power, in which I declared the way of Salvation unto them a pretty while; but after ſome time, by the Perſwaſions of the Prieſt, the Officers haled me out of the Worſhip-Houſe, and hurt my Arm ſo that it bled; then they took me to the Guard of Firelocks upon a Hill.

He is haled out of the Worſhip-houſe, and his Arm hurt, &c.

And though it was a very piercing cold Day, and I ſtill Faſting, my Body alſo thin, by reaſon of the Sickneſs I had in *Rhode-Iſland* not long before, and other Exerciſes which I travelled thro', yet the Lord's Power ſupported me, ſo that the Officer, who had me in Charge, firſt complained of the Sharpneſs of the Weather, and ask'd me *How I could endure the Cold, for he was very cold?* I told him, *It was the Entertainment, that their great Profeſſors of Religion in* New-England *afforded a Stranger, and yet profeſs'd the Scriptures to be their Rule, which commanded to entertain Strangers; and beſides they had drawn my Blood:* So I ſhew'd him my Arm that was hurt; he ſeemed to be troubled, and excuſed their Magiſtrates, I told him, *The Magiſtrates and Prieſts muſt anſwer for it to the Lord, for they were the Cauſe of it:* then he took me to an Inn, and preſently the Room was fill'd with Profeſſors: much Diſcourſe we had, and the Lord ſtrengthned me, and by his Spirit brought many Scriptures to my Remembrance; ſo that Truth's Teſtimony was over them. As one Company went away another came.

Very hard Entertainment.

W. E. had much Diſcourſe with Profeſſors.

When they were foil'd, a Preacher amongſt the *Baptiſts* took up the Argument againſt Truth, charging

charging Friends with holding a great Error, (which was) *That every Man had a Measure of the Spirit of Christ*; and would know, *If I held the same Error?* I told him, *That was no Error, for the Scriptures witnessed to it plentifully.* He said, *He denied, that the World had received a Measure of the Spirit, but Believers had received it.* I told him that the Apostle said, *A Manifestation of the Spirit was given to* **every one** *to profit withal.* He said, *That was meant to* **every one** *of the Believers.* I told him, *Christ had enlightned* **every one** *that came into the World, with the Light of his Spirit:* He said, *That was* **every one** *of the Believers that came into the World:* and as I brought him Scriptures, he still applied them to the Believers, saying, *There was the Ground of our Error, in applying that to* **every Man**, *which properly belonged to Believers.* Then the Lord by his good Spirit brought to my Mind the Promise of our Saviour, (when he told his Disciples of his going away) *That he would send the Comforter, the Spirit of Truth, that should convince the World of Sin, and should guide his Disciples into all Truth:* Thus *the same Spirit of Truth, that leads Believers into all Truth, convinces the World of Sin. So thou must grant, that all have received it, or else shew from the Scriptures a* **Select** *Number of Believers; and besides them, a* **World** *of Believers that hath the Spirit, also another* **World** *of Unbelievers, that hath no Measure of the Spirit to convince them of Sin.* Here the Lord's Testimony came over him, so that he was stop'd, and many sober Professors, who staid to see the End, acquiesc'd therewith, and said, *Indeed, Mr.* Rogers,

Manifestation of the Spirit given to Believers and to the World also.

John, 1. 9, 16. & 7th, to 14.

One Rogers *a* Baptist *Priest is confuted.*

gers, *the Man is in the right, for you must find a* Select *Number of Believers, besides a World that hath a Measure of the Spirit, that convinces them of Sin, and a World that hath* not *the Spirit, so* not *convinc'd of Sin: this you must do, or grant the Argument.* He was silent, and the People generally satisfied in that matter, their Understandings being open'd; so they took their leave of me very lovingly, it being late in the Night.

The Understandings of People were open'd.

When they were gone, I desired the Woman of the House to boil me a little Milk, for that Day I had not eaten. The Baptist *Rogers* (aforesaid) lodg'd there that Night, but liv'd Fifty Miles off, and was Pastor to those *Seventh-Day-Sabbath* People, that I had been with above a Week before near *New-London.* The People of this House where we lodged being *Presbyterians*, I call'd the *Baptist* from them into another Room: he told me where he liv'd, and what People he was Pastor to. I told him, I was with his Hearers, and they were loving and tender. He also acquainted me, he was summon'd to *Hertford*, to appear before the Assembly that then sate, who had taken away his Wife from him, whom he had married some Years ago, before he was of the Perswasion that he now was of. And since he became a *Baptist*, her Father, being an Elder of the *Presbyterians*, was set violently against him, and endeavoured to divorce his Daughter from him (though he had two Children by her) for some ill Fact he had committed before he was her Husband, and whilst he was one of their Church; whereof, under Sorrow and Trouble of Mind, he had acquainted

The Baptist Teacher's Wife taken from him.

quainted her, and ſhe had divulged the ſame to her Father; for which, he ſaid, they had taken away his Wife. I ask'd, *How he could join with them in oppoſing me; and at ſuch a time when I was but One, being a Stranger, and they Abundance in Oppoſition?* Alſo, *Whether it was not unmanly to do ſo?* But it being late, I deſir'd ſome further Diſcourſe with him in the Morning, which he aſſented to; but although I was up before the Sun roſe, he was gone away before.

W. E. *diſcharged from his Confinement.*

I ſent to the Officer, that had the Charge of me the Day before, to know, if he had any further to do with me, who ſaid, I might go when and where I pleas'd. So I paid the People for my Nights Lodging, and being clear of the Service there, I went towards the Place where I left *James Fletcher* and our Horſes; in the mean time *James Fletcher* came another way to look for me: thus we miſs'd of one another. When he came to *Hertford*, he heard by ſeveral where I was gone, and ſo came back, and told me, *That I had ſet all the Town a Talking of Religion.*

Long-iſland.

The next Morning we took our Journey towards *Long-Iſland*, and in three Days came there, where Friends received us gladly; but were much troubled in their Meetings with ſeveral who were gone from Truth, and turn'd *Ranters*, i. e. *Men and Women who would come into Friends Meetings, Singing and Dancing in a rude manner*, which was a great Exerciſe to Friends. We ſtaid in that Part amongſt Friends for ſome time, and had large and precious Meetings at ſeveral Places; many of thoſe *Ranters* came to Meetings,

Ranters *diſturb Friends Meetings.*

ings, yet the Lord's Power was over them in his Teſtimony, and chain'd them down: ſome of them were reach'd with it, and brought back to the Truth, to own Condemnation for their running out into Liberty and Wickedneſs.

When we were clear of that Quarter, we took Boat to *Eaſt-Jerſey*, and came to *Shrewſbury*, where we ſtaid ſome Meetings, and were refreſh'd with Friends in the Lord; from thence went to *Middletown*, and had a Meeting there, at *Richard Hartshorn*'s, which was full and large; to which there came ſeveral of thoſe People, that were tainted with the *Ranting Spirit*. One *Edward Tarff* came into the Meeting with his Face black'd, and ſaid, *It was his Juſtification and Sanctification*; alſo ſung and danc'd, and came to me, where I was ſitting waiting on the Lord, and call'd me *Old rotten Prieſt*, ſaying, *I had loſt the Power of God*; but the Lord's Power fill'd my Heart, and his *Word* was powerful and ſharp in my Heart and Tongue, I told him, *He was mad, and that made him fret*; he ſaid, *I lyed, for he was moved of the Lord, to come in that manner to reprove me.* I look'd on him in the Authority of the Lord's Power, and told him, *I challeng'd him, and his God that ſent him, to look me in the Face one Hour, or half an Hour*; but he was ſmitten, and could not look me in the Face, ſo went out. The Lord's Power and Senſe of it was over the Meeting, in which I ſtood up, and appealed to the reſt, *Whether this was not the ſame Power of God, in which I came amongſt them at the firſt, unto which they were directed and turned, when they were convinc'd of the Truth,*

Eaſt-Jerſey. Shrewsbury.

Middletown.

Richard Hartshorn.

Edw. Tarff *a* Ranter *oppoſes* W.E.

W. E. *challenges* Edward Tarff *a* Ranter *to look him in the Face.*

Truth, ſhewing them, *How they* (i. e. the *Ranters*) *went from it, and were bewitch'd by a transform'd Spirit, into ſtrong Deluſions.* It was a bleſſed heavenly *Meeting*, People were *tender* and *loving*, and *Friends* comforted and glad of that bleſſed Opportunity.

A heavenly Meeting.

Next Morning we took our Journey through the Wilderneſs towards *Maryland*, to croſs the River at *Delaware-Falls*. *Richard Hartshorn* and *Eliakim Wardell* would go a Days Journey with us; we hired an *Indian* to guide us, but he took us wrong, and left us in the Woods: when it was late we alighted, put our Horſes to Graſs, and kindled a Fire by a little Brook, convenient for Water to drink: ſo lay down till Morning, but were at a great Loſs concerning the way, being all Strangers in the Wilderneſs. *Richard Hartshorn* adviſed to go to *Rarington-River*, about Ten Miles back, as was ſuppoſed, to find out a ſmall Landing Place from *New-York*, from whence there was a ſmall Path that led to *Delaware-Falls*. So we rode back, and in ſome time found the Landing Place and little Path; then the two Friends committed us to the Lord's Guidance, and went back.

An Indian guides them wrong.

We travel'd that Day, and ſaw no tame Creature, at Night we kindled a Fire in the Wilderneſs, and lay by it, as we uſed to do in ſuch Journies; next Day about Nine in the Morning, by the good Hand of God, we came well to the *Falls*, and by his Providence found there an *Indian* Man, a Woman and Boy with a Canoo: So we hired him for ſome *Wampampeg*, to help us over in the Canoo: we ſwam our Horſes, and though the River was broad, yet

Delaware-Falls.

i. e. Shells which Indian take instead of Money.

yet got well over; and, by the Directions we received from Friends, travel'd towards *Delaware Town* along the *West* Side of the River: when we had rode ſome Miles, we baited our Horſes, and refreſh'd our ſelves with ſuch Proviſions as we had, for as yet we were not come to any Inhabitants. Here came up to us a *Finland* Man well hors'd, who could ſpeak *Engliſh*, he ſoon perceived what we were, and gave us an Account of ſeveral Friends, his Houſe was as far as we could ride that Day; he took us there, and lodg'd us kindly.

Delaware-Town.

A Finland Man lodgeth Friends.

Next Morning, being Firſt Day of the Week, we went to *Uplands*, where were a few Friends met at *Robert Wade*'s Houſe, and we were glad of one another, and comforted in the Lord. After Meeting we took Boat and went to *Salem* about Thirty Miles, there lived *John Fennick*, and ſeveral Families of Friends from *England*, we order'd our Horſes to meet us at *Delaware* Town by Land; ſo we got Friends together at *Salem*, and had a Meeting: after which we had the Hearing of ſeveral Differences, and endeavour'd to make Peace among them.

Uplands.

A Meeting at Robert Wade's *Houſe.*

J. Fennick *a Friend from* England.

A Meeting at Salem.

Next Day we went by Boat, accompanied by ſeveral Friends, to *Delaware* Town, and there met with our Horſes according to Appointment, but of a long time could get no Lodging for our ſelves, or them; the Inhabitants being moſt of of them *Dutch* and *Finns*, and addicted to Drunkenneſs. That Place was then under the Government of *New-York*, and is now called *Pennſylvania*, there was a Deputy-Governor in it; ſo when we could not get a Lodging, I went

Delaware-Town.

to

to the Governor, and told him, *We were Travellers, and had Money to pay for what we call'd for, but could not get Lodging for our Money.* He was very courteous, and went with us to an Ordinary, and commanded the Man to provide us Lodging (which was both mean and dear) but the Governor ſent his Man to tell me, that what I wanted, ſend to him for and I ſhould have it.

W. E. *goeth towards* Maryland.

The next Morning we took our Journey towards *Maryland*, accompanied with *Robert Wade* and another Friend: we travelled hard and late at Night, ſo came to *William Southerby*'s at *Saxifrax-River*. From thence we went amongſt Friends on the Eaſtern Shore in *Maryland*, where we had many precious heavenly Meetings with Friends and others, for the Worſhip of God, and Men and Womens Meetings to order the Affairs of the Church. A bleſſed time we had together, to our mutual Comfort.

Saxifrax-River.

Great Bay of Cheſea-peak.

Samuel Groom *a Ship-Maſter*

After ſome well-ſpent Time there in Truth's Service, I had Drawings to go over the great Bay of *Cheſeapeak*, to the Weſtern Shore to viſit Friends, and *Samuel Groom* of *London*, Maſter of a Ship being there, ſent his Boat and two of his Men to take me over; that Night one of the Men was under much Trouble of Spirit, but we landed well early next Morning at the *Cliffs*. I had many good Meetings on that Side of the Bay, and good Service ſeveral ways, for there were ſome troubleſom Spirits gone out from Truth, that were a great Exerciſe to honeſt true-hearted Friends, the Lord gave me Ability and Underſtanding to deal with them, and to ſet Truth and its Teſtimony over them, to the Joy and Satisfaction of Friends. After

W. E. *landed at the Cliffs.*]

After ſome time ſpent there, I went to the Eaſtern Shore again, and had many precious Meetings with Friends, then took my Leave in the Love of God, in order to go down the great Bay of *Anameſſy*, to viſit Friends there, accompanied with *James Fletcher*, and three other Friends to manage the Boat; but meeting with very foul Weather, and contrary Winds, we were forc'd to put aſhore in an Iſland, and pitch the Boat, having Sails ſpread for our Covering, we lay there all Night.

Anameſſy.

Next Day, the Weather being very foul with Sleet and Snow and the Wind againſt us, we ſtood over the Bay to *Pottuxon-River*, and came to *Benjamin Lawrence*'s Houſe, who received us kindly; we had a good Meeting there. After which, the Wind turning ſomewhat fair, we took Boat and went on our Journey; but it was very cold foul Weather, Sleet and Snow, and we were all that Day and moſt of the Night e're we got to the Place intended, which we obtain'd with much Difficulty.

Pottuxon-River. *A Meeting at* Benjamin Laurence's *Houſe.*

When we came on Shore, I could neither go nor ſtand, but as two bore me up one by each Arm, I had ſuch violent Pains and Weakneſs in my Back and Loins with piercing Cold. We ſtaid there two Meetings, and ſoon after they took me to the Boat in order to go to *Virginia*, for I could not go alone without help; we put into the great Bay of *Cheſeapeak*, and as we croſs'd the Mouth of *York* River a Storm took us, and the Wind came againſt us, ſo that we were hard put to it to eſcape the Breakers; yet the Lord's eminent Hand ſaved our Lives.

Bay of Cheſeapeak. York-River.

Word went to Friends in *Maryland*, that we were drown'd, but we got to a little Creek in a ſmall Iſland uninhabited, and were forc'd to ſtay there three Nights, the Wind being againſt us, alſo the Weather foul and ſtormy with Rain, Sleet and Snow: we had no Shelter but the open Skies, and the wet Ground to lie on, this augmented my Cold and Pain, but the Lord bore up my Spirit, and enabled me to endure it, as in many other Afflictions. As ſoon as a Seaſon of Wind and Weather preſented, we took Boat and ſet on our Journey, ſo came to a Branch of *Elizabeth-River*, to one *Yeats*'s Houſe, where I had been before; he and his Family were convinc'd of Truth.

Elizabeth-River.

We came there in the Night, a little before Day, and he cauſed a Servant to open the Door, they took me out of the Boat, and led me into the Houſe, for I was not able to go alone, ſo ſet me in a Chair; but preſently my Spirit was uneaſie, and greatly diſquieted, being ſenſible things were wrong in that Houſe. In the Morning the People got up, then it appear'd plainly that they were gone from Truth. After I had diſcours'd with them concerning their Running out, and had admoniſh'd them, my Spirit being very uneaſie under that Roof, I deſired our Company to help me into the Boat, which they did: ſo we went to *Elizabeth Houtland*'s about three or four Leagues off; there I ſtaid ſome Days, and had Meetings, and then *James Fletcher* left me. In a few Days I grew pretty well, that I could Travel, and had many precious Meetings with Friends, both for the Worſhip

One Yeats *gone from Truth, is admoniſhed by* W. E.

Elizabeth Houtland.

nip of God, and the Affairs of Truth relating to Gospel-Order. There was indeed need enough of Help, for things were much out of Order, and many unruly Spirits to deal with. I had good Service and Success, for the Lord bless'd his Work in my Hand.

But the Country was in great Trouble, and dangerous travelling in some Places, the *Indians* being at War with the Christians, and the Governor, Sir *William Berkeley* and Col. *Bacon* at fierce War one against another; so that the Country was involved in Trouble (only Friends stood Neuter) and my being there was not in vain on that Account. I travel'd from Place to Place for a pretty time, then came Frigats from *England* with Soldiers, to appease the Difference between the Governor and Col. *Bacon*. Col. *Bacon* died, and several of his Party were executed, others fined in great Sums; but Friends were highly commended for keeping clear.

Governor Berkeley *and Col.* Bacon *at fierce War with each other.*

Now I was moved of the Lord to go to *Carolina*, and it was perilous Travelling, for the *Indians* were not yet subdued, but did Mischief and murthered several; the Place they haunted much was in that Wilderness betwixt *Virginia* and *Carolina*, scarce any durst travel that way unarm'd: So Friends endeavoured to dissuade me from going, telling of several that were murther'd. I consider'd, that if I should fall by the Hands of those Murtherers, many thereby would take Occasion to speak against Truth and Friends: so I delay'd some time, thinking the Lord might remove it from me, but it remained still with me. In the mean time I appointed a

Dangerous travelling to Carolina.

James's-River.

Meeting on the North Side of *James's-River*, where none had been, and there came several Friends a great way to it in Boats, there came also the Widow *Houtland*'s Eldest Son, with whom I walk'd near two Miles the Night before the Meeting, advising him of some Disorders in the Family, and so we parted; he, with some Friends, went to one House to lodge, and I, with some other Friends, went to the House where the Meeting was to be the next Day, but before Morning a Messenger came to tell me, *The Young Man was dead.*

Word of the Lord to W. E.

It was a great Surprizal to us: then the Word of the Lord came to me, saying, *All Lives are in my Hand, and if thou goest not to* Carolina, *thy Life is as this Young Man's; but if thou goest, I will give thee thy Life for a Prey.* So after the Meeting, we put his Body in a Coffin, and carried him in a Boat to his Mother, to bury him.

The next Day I made ready for my Journey, but none durst venture to go with me, save one ancient Man, a Friend. We took our Journey through the Wilderness, and in two Days came well to *Carolina*, first to *James Hall*'s House, who went from *Ireland* to *Virginia* with his Family: his Wife died there, and he had married the Widow *Phillips* at *Carolina*, and so lived there; but he had not heard that I was in those Parts of the World. When I came into the House, I saw only a Woman Servant; I ask'd for her Master, she said, *He was sick.* I ask'd for her Mistress, she said, *she was gone abroad.* I bid her shew me the Room where her Master lay; so I went into the Room, where he was laid on the

James Hall from Ire and being sick of an Ague, immediately recovereth,

the Bed, sick of an Ague, with his Face to the Wall: I call'd him by his Name, and said no more; he turn'd himself, and look'd earnestly at me a pretty time, and was amaz'd; at last he ask'd, *If that was* William? I said, *Yes.* He said, *He was affrighted, for he thought it had been my Spirit*; so he presently got up, the Ague left him, and did not return: he travel'd with me the next Day, and kept me company whilst I staid in that Part.

On the first Day following, they appointed a Meeting on the other Side of *Albemarle-River*, where the Man and Woman had been convinc'd when I was there formerly; but when we came the Man told us his *Wife was just a dying, and it would not be convenient at that time to have the Meeting there:* So we order'd the Meeting to be about a Mile from thence, at one *Tems*'s House, a Justice of the Peace, who (with his Wife) was convinc'd and receiv'd the Truth when I was in that Country before. There we had a full precious Meeting, but after we were gone from the House where the Dying Woman lay, she came to her Senses, and her Husband told her of the Meeting, and of me, she said, *She remember'd me well, and the Words that I spoke when I was there several Years before, were fresh in her Memory, as if she heard me speak them just then*; and said, *It had been happy for her that Day, if she had lived accordingly.* She died before our Meeting was done, so that I could not speak with her. I had several precious Meetings in that Colony, and several turn'd to the Lord; People were tender and loving, there was no room for the

Albemarle-River.

A dying Woman remembers W. E's Sayings.

Priests, (*i. e.* Hirelings) for Friends were finely settled, and I left things well amongst them. When I was clear of that Service, we return'd to *Virginia* safe under the Lord's Protection: Praises to His Name for evermore!

Now after some Meetings in several Places, and settling of Things amongst Friends, I was clear of that Country, and it was with me to go for *England*, to be at the Yearly-Meeting at *London*; there being then a *Bristol* Ship in *Elizabeth-River*, in which I had my Passage: he that was Merchant and Doctor of the Ship, was a Friend, and a good Companion in the Voyage: when the Ship was ready, many Friends went aboard with me, where we parted in the Love of God.

W. E. intendeth to the Yearly-Meeting at London.

Meetings on Board the Ship.

In our Voyage we had several Meetings on Board the Vessel, and when we came between *New-found-Land* and *Ireland*, we met with fierce southerly Winds, which drove us far Northward, and for many Days we lay under much Stress of Weather; then finding a Concern upon my Mind, I call'd the Master and Company down into the Cabbin, where I pray'd fervently to the Lord with them, near the Conclusion whereof he that was at the Helm, call'd to hand the Sails, for the Wind was turn'd: then were all glad, and the Weather coming fair, we stood away to the Southward, and after a few Days Sail we got in Sight of *Ireland*, having but a small Breeze of Wind, we stood along the *Irish* Coast, because *England* being then at War with *France*, the Master and Merchant of the Ship thought it not

In Distress the Lord heareth the Prayers of his People.

England at War with France.

not ſafe to keep out at Sea, ſo concluded to put into *Cork* Harbour, until the Wind came fair to take us quickly over the Channel for *England*.

The Merchant, the Mate and I, purpoſed, when we came to Anchor, to go aſhore at *Cork*, I having a Deſire to ſee Friends there, and they being kind Men, were willing to have gone with me; but the Maſter perceiving our Intentions, when we came to the Mouth of *Cork* Harbour, tack't about the Ship, and ſtood to Sea out of meer Croſſneſs, being a very perverſe drunken Man; his Name was *John Cragg*, he told us, *He knew our Deſign, and would croſs it*: but it fell upon himſelf, for he after coming aſhore, was turn'd out of the Maſter's Place, and the Mate put in.

John Cragg *Maſter of the Ship, a perverſe Man.*

When we came to *Briſtol*, I ſtaid ſome Meetings there, and was well refreſh'd in the Lord Jeſus with honeſt Friends, though I was a Stranger to them before, only they had heard of me. Then I went towards *London* to the Yearly-Meeting, many Friends from *Briſtol* and ſeveral Parts of the Country were in Company; the Firſt Day's Journey we came to *Marlborough*, and Friends there having heard of me, were deſirous to have an Evening Meeting, to which I conſented; and a ſweet, heavenly, comfortable Meeting it was: after which, they deſired me to give them another Meeting as I came back, to which I aſſented.

Briſtol. *Yearly-Meeting at* London. Marlborough.

Now it came upon me that Evening, to be at *Reading* Meeting, which was to be on the Morrow, at the ſecond Hour in the Afternoon, and was Thirty Miles off: ſo I told Friends, I

Reading-*Meeting.*

must leave them, and be gone towards *Reading* by the Sun-rising next Morning, to be there at the Meeting, and desired that one Friend might go with me, because I was a Stranger to the way; but they were not willing that I should leave them, so concluded to be ready to travel with me next Morning at Sun-rising; which they did: and though we had several Women in Company, we got to *Reading* to the Meeting, which was very large, there being many Friends from divers Parts, and the Lord's Power mightily appeared therein. I was furnished in the Word of Life, to declare the Mysteries of God's Kingdom, as also to lay open the Mystery of Iniquity, and honest Friends were tender'd and refresh'd; yet many separate Spirits being in that Meeting, they hardned themselves against the Testimony of Truth, as at other times.

Reading.

London.

The next Day we came to *London*, where I met with many ancient Friends and Brethren, and we were sweetly comforted in the Lord, and glad to see one another. I was at many publick Meetings for the Worship of God, and Mens-Meetings with Elders and Brethren for managing Truth's Affairs.

W. E. *about two Years in America in the Lord's Service.*

Now, having been about two Years away in the Lord's Service, from my Wife and Family and Friends in *Ireland*, I left *London* in Company with several Friends of *Bristol* and others, so purposed to take Shipping at *Bristol* for *Ireland*; but after I had gone Seventeen Miles on the way, I found Drawings from the Lord to return to *London* again, to be at a Meeting appointed there the next Day for Truth's Affairs;

Moved to return back again to London.

so

ſo in Obedience to the Lord I went back, and was at the Meeting, where Friends were under a cloſe Exerciſe, occaſion'd by a ſeparate Spirit, which had prevail'd, and led out ſome from the Truth and Unity with faithful Friends, into a Fleſhly Liberty from under the Croſs of Chriſt and Self-denial. I was exerciſed with Friends in this matter, and in the Dread of the Lord's Power mov'd, to bear a Teſtimony againſt that ſeparating Spirit; alſo Elders and Brethren, in a Senſe of the living Power of God then preſent with us, judg'd and condemn'd it, and a Paper was given forth from the Meeting to that Effect ſigned by many. 1677.

A ſeparating Spirit teſtified againſt, and judged by W. E. and faithful Brethren.

Being clear, I took my Leave of *G. F.* and Friends, and proceeded again on my Journey to *Reading*, accompanied with *Thomas Briggs* and *Thomas Bracey*; ſo to *Marlborough* next Day, where we had a Meeting, according to Agreement before I went to *London*, then I went to *Briſtol*, and ſtaid ſome Meetings, ſo to *King's-Road* to take Shipping for *Ireland*, ſeveral Friends went with me aboard, where we took leave one of another in the tender Love of God.

A Meeting at Marlborough *by Agreement before.*

Then ſetting out to Sea, we had not ſail'd up with the Iſle of *Lundy*, before the Wind turn'd contrary, and drove us aſhore at *Tenby*, I went to *Hartford-weſt*, and viſited Friends, and had Meetings in ſeveral Places with them, and we were well refreſh'd together in the Lord; ſo ſtaid about a Week: then the Wind coming fair we put to Sea again, and landed at *Cork*, where Friends were glad of my Coming: when

W. E. had ſeveral Meetings at Hartford-weſt, *&c.*

1677. when I had visited Friends Meetings in that Quarter, I went to *John Fennell*'s, in Company with several Friends, where we had a refreshing heavenly Meeting. Here divers Friends from *Mountmelick*, and thereabouts, came to meet me, in whose Company I return'd Home, where I met with my Wife and Children in the same Love of God, that had made us willing to part one with another for a Season, for the Lord's Service and Truth's sake.

John Fennell

W. E. came home to his Family.

Some time after my coming home, I went to visit Friends Meetings through the Nation, and was frequently at *Monthly*, *Six-Weeks* and *National Half-Yearly-Meetings*, as they came in Course, both for the Worship of God and Gospel-Order, the Lord's Presence and Goodness still attending, and giving an Understanding in Matters, that answer'd his Will and Mind both in Doctrine and Discipline, and by his Divine Power, he subjected Friends to his Holy Government, setting Judgment on every thing that appear'd to the contrary. And an Holy, Zealous Concern was raised in the Hearts of many honest Friends, for the Honour of God and his blessed Truth.

Afterwards visits Meetings thro' the Nation.

A zealous Concern upon Friends for the Prosperity of Truth.

SECT.

SECT. X.

Of the just Judgment of God upon G. Clapham, *the * aforesaid Cruel Priest. In* 1682. W. E. *was Excommunicated, and had a publick Conference with the Bishop, in his Court, about* Tythes, Gospel-Ministers, Worship, *&c. And of his Third Voyage to* America, *in* 1683.

* *Vide* Sect. 7.

NOW there being sometimes Occasion, to appeal to the GOVERNMENT, in behalf of Friends and Truth, I with others were willing and ready to answer that Service; and the Lord blessed our Endeavours therein, and gave us Favour with them in Authority; Truth prosper'd, and Meetings encreas'd, yet the Priests were still covetous for *Tythes*, &c. which Friends for Conscience sake could not give them, whereupon they suffer'd greatly. Now the afore mention'd *George Clapham*, Priest, who had been so cruel against us, the Lord made an Example of, depriving him of his Natural Senses; yet he kept the Parish, and hired a Curate, one *James Lloyd*, as he call'd himself; but others said, he changed his Name for Misdemeanors he had committed: he was a shameless wicked Man on several Accounts, and very fierce to get Tythes from us; who being somewhat disappointed by *Robert Jackson*, and me, he put us in the *Bishop's-Court*, had us Excommunicated, taken with a Writ, and committed to Prison in the Year, 1682, and he himself guarded us thither. When we came to the Dungeon, where Thieves and Murtherers were kept, he in a scornful

Meetings increased.

The cruel Priest George Clapham. *deprived of his Senses.*

1682. ſcornful manner told me, *There was my Lodging.* We were confin'd Priſoners about Twenty Weeks, and had many precious good Meetings, having the Benefit of Friends Company, who came to ſee us from moſt Parts of the Nation; few Days paſs'd, but we had the Company of honeſt hearted Friends from one Place or other.

Many good Meetings in the Priſon.

When the Lord's Time was come, he made way for our Liberty (in manner following.) The Lord of *Ely* being then our Landlord, was concern'd for us, becauſe of our Sufferings, and endeavour'd with the Biſhop for our Liberty, who order'd us to come to the Court at *Kildare*: accordingly we came, and there was the Biſhop, and about Ten or Twelve Prieſts, the Lord of *Ely* and his Steward, with ſeveral other Perſons of Account in the World, and a great Concourſe of People; one Dean *Sing* was Chancellor of the Court, *John Burnyeat* and *Anthony Sharp* accompanied me to the Court, yet went not in, but ſtood at the Door, where they could both ſee and hear us. The Biſhop began to Diſcourſe with me concerning *Tythes*, which I was unwilling to enter upon, being ſenſible of my own Weakneſs; but he urged it: then the Lord by his Divine Spirit, gave me Wiſdom and Underſtanding, and brought Scriptures into my Memory fluently, ſo that I prov'd, *Tythes to be ended, and that it was Antichriſtian either to pay or receive them in Goſpel Times.* Which thing was open'd ſo clear to the Underſtandings of the People, that there ſeem'd to be great Satisfaction in the Court. Then Dean *Sing* ſtood up before them all, and ſaid, *If he had known me*

A Way open'd for Friends Releaſe.

The Biſhop diſcourſing W. E. concerning Tythes, &c.

as

as well before, as he did now, I ſhould not have ſuffer'd; with ſeveral other Expreſſions of Kindneſs. 1682.

We went through many other Things, relating to *Goſpel-Miniſters*, *Chriſtian Religion*, *Faith*, and *the True Worſhip of GOD*. And my Underſtanding was clear ripe and ready, through the Aſſiſtance of the Lord's bleſſed Spirit, to anſwer to matters; ſo that they could not reſiſt what I ſaid, the Biſhop himſelf was ſilent, then I told him, that *I thought my Suffering was illegal, for that the Clauſe in the Statute of* Henry *the Eighth, by which they had proceeded againſt me, did not take hold of me; and if a moderate unbiaſſed Judge had the Miniſtring of the Law, he might have found, that I was not the Man it took hold of.* For the Words in that Statute are, that *if any Man out of a perverſe Will and ungodly Mind, ſhall detain his Tythes, he ſhall be ſo proceeded againſt.* But as for me, *I did not detain Tythes out of an ungodly Will or perverſe Mind; but out of a tender Conſcience towards God, and could not believe, that the King and Parliament of* England *intended that Act againſt tender conſcientious Men, but againſt ungodly, wilful and perverſe Men, according to the Clauſe in the Act.* They had not conſidered that Point, and were all ſilent, only the Biſhop, who enjoin'd me to give him in Writing the exact Words of the aforeſaid Act, as alſo to give him in Writing the Reaſons, why I diſſented from the *Church of England*, ſaying, *They muſt not loſe ſuch a Man as I.* So order'd us to appear there at the next Court, and wrote to the Sheriff, to let us have our Liberty until then,

Several Religious Matters or Queries anſwered to by W. E.

Part of the Statute of Henry *VIII for* Tythes.

The Biſhop requireth Reaſons from W. E. *for leaving their Church*

1682. then, and ſo broke up the Court. Our Diſcourſe held full three Hours, in a quiet manner without any other Buſineſs: when we came out to Friends, who ſtood at the Court-Door, *John Burnyeat* ſaid, *He was never better ſatisfied with a Day's Work in all his Life, the Teſtimony of Truth being ſo over them.*

The next Court we appear'd, as order'd, and the Biſhop then would abſolve us; but I told him, *I could not come under any of their Ceremonies*, and we had much Diſcourſe about it; at laſt he bid *God make us good Chriſtians*, and wrote to the Sheriff to diſcharge us from Priſon, which was readily done. This Suffering and Conference through the Lord's Bleſſing had a good Effect: for ſince that time, both the Biſhop and Officers of that Court have been kind to Friends, and particularly to me.

Friends ſufferings and Service had a good Effect.

1683. Now in the Year 1683. I was moved of the Lord to viſit Friends in the *Carribbee-Iſlands* and *Jamaica*: ſo after acquainting ſeveral Friends, and they having Unity with me in my Concern, alſo my Wife being willing to give me up in the Service of Truth, as at other Times, I heard of a Ship at *Cork* bound for *Barbadoes*, of which *Robert Scottin*, a Friend from *London*, was Maſter, who was glad of my Company; when I receiv'd Account the Ship was near ready to ſail, I took leave of my Wife and Children, committing all to God, then took my Journey, accompanied with ſeveral Friends to *Cork*, where I took Paſſage in the ſaid Ship. When Friends that accompanied me thither had ſtaid ſome Days, we parted in the tender Love of God, and

W. E. is moved to viſit Friends in the Carribbee-iſlands.

Robert Scotten *Ship-Maſter*

and in the ſweet Unity and Comfort of his Spirit. In a few Days after we went to Sea, the Wind being fair, but ſoon after a great Storm aroſe, which continued with us two Weeks; and the Tackling of our Rudder was broke, and could not be mended for many Weeks: ſo we were hard put to it to ſail without a Rudder; but the Lord favour'd us with a Wind, and we got well to *Barbadoes* in about two Months. 1683.

By a Storm the Ship's Rudder is broken.

As ſoon as we came to Anchor, ſeveral Friends came aboard, and were glad of my Coming, I went on Shore with them, and labour'd in the Service of Truth, having Meetings in every Quarter of the Iſland, both for the Worſhip of God, and Diſcipline, to ſettle things that were unſettled, and rectifie things amiſs, as much as in me lay. Friends were generally ſubject to *Goſpel-Order*, and *Truth's Government*.

He lands at Barbadoes, *and hath Meetings in every Quarter of the Iſland.*

After I had been labouring there ſome Months it was with me to go to the *Leeward-Iſlands*. So *Ralph Fretwell*, and ſome other Friends, then going to *Pennſylvania*, took me on Board their Veſſel, and put me on Shore in *Antego*, and ſo went on their Voyage; but I ſtaid there ſome time, and had many Meetings both for Doctrine and Diſcipline, where there was great need of *Labourers*. And when clear, I took Paſſage from thence to *Nevis*, where were honeſt tender Friends, and we were well refreſh'd in the Lord, and in one another. I had many ſweet comfortable Meetings with them, to which alſo many People came, amongſt whom were ſeveral Juſtices of the Peace, who were tender'd and confeſs'd to Truth.

Leeward-Iſlands.

Antego.

Nevis.

The

1683. The Chief Judge of the Island, —— *Simmons*, and his Wife were both convinc'd, and came to several Meetings; the Report of which went abroad, and the General, one —— *Stapleton*, seem'd to be offended, and threatned to banish me out of the Island; but Judge *Simmons* told him, *They had reason to bless God for my coming there, which had brought a Blessing to their Island: for before I came, they had not had a plentiful Season of Rain for three Years past; and since my coming they had been plentifully replenish'd with Rain, the Effect whereof was like to bring them much Increase.* So I staid until I was clear of that Service, and left Friends tender and loving.

Antego. Then I took Passage back for *Antego*, but by contrary Winds was put into *Mountserrat*, and staid there some Days, then came to *Antego*, and staid there some Meetings; and, taking leave

Barbadoes. of Friends, took Passage for *Barbadoes*, and in four or five Days landed there. I was kindly receiv'd by Friends, who were glad of my coming back, to give them another Visit. When I had staid several Meetings, and was often refresh'd together with Friends; I took Passage

Henry Currier *accompanies* W.E. to *Jamaica*, accompanied with *Henry Currier*: when we went away, many Friends from seve-

Bridgetown. ral Parts of the Island came to *Bridge-Town*, where we took Shipping, and there parted from us in the tender Love of God, and Unity of his blessed Spirit.

In about two Weeks time we landed at *Port-*

Port-Royal in Jamaica. *Royal* in *Jamaica*, and came to *John Willmot*'s House to lodge; after having a Meeting there, we travel'd to many Parts of the Island, and had

had many Meetings for the Worſhip of God; 1683.
alſo Men and Womens Meetings about Church Affairs, for the ſettling of Friends in Goſpel-Order, and there were things hard to get thro', ſo that my Spirit was bowed down in Suffering with the Seed of God, and under this Trouble of Mind and Spirit, the Strength of my Body fail'd for ſome time; but the Lord by his Spirit and Power ſtrengthned and raiſed me up again. Then we travel'd much, and had many Meetings in divers Places of the Iſland, and went thro' ſeveral Hardſhips and Exerciſes of various Kinds. After ſome Months Service in thoſe Parts, *Henry Currier* went from thence to *Bermudas*, and ſo to *Barbadoes*; but I ſtaid, being not yet clear, and had many Meetings both for the Worſhip of God, and Men and Womens Meetings for ſettling the Affairs of the Church in Goſpel-Order, in which Service the Lord ſtood by me, and help'd me to go on in his Work through ſtrong Oppoſitions, the Word of his Teſtimony being over Oppoſers, whereby honeſt-hearted Friends, who loved the Truth and Government thereof, were greatly ſtrengthned and comforted. I had good Service there for the Lord ſeveral ways, for about ſeven Months Space.

Bermudas.

Barbadoes.

Being clear of that Service, I took Paſſage for *Ireland* in a Veſſel bound for *Cork*, whereof *John Benford* was Maſter, when we were ready to ſail, ſeveral honeſt Friends went aboard, and took their Leave of me in tender Love, ſo we ſet Sail, and in about ſeven Weeks time, landed well at *Cork*, and the Province Meeting being at hand, which was then appointed at *Limerick*,

W. E. returns to Ireland.

1683. I went there accompanied with many Friends from *Cork*, and those Parts. Here my Wife and several Friends from *Leinster* met me; we were joyful in the Lord, and glad to see one another.

SECT. XI.

After his Return from America, *he faithfully published in many Meetings a Remarkable Prophecy of the late Troubles. Also of his several prudent and successful Applications to the* GOVERNMENT *for the Relief of distressed* Protestants, *till* 1690.

K. James *II. Coming.*

NOW King *James* II. being newly come to the Crown, Peoples Minds were not settled under the Government, and some Officers did shew themselves busie in disturbing our Meetings, and at that time committed me and several other Friends to the *Marshalsea*; but we were soon releas'd, and kept our Meeting the Time appointed for that Service, and the Lord's Presence being with us, Friends were well refreshed and comforted therein, and in one another.

When the Service of that Meeting was over, I went with my Wife and Friends from *Limerick* to my own House, and, as way open'd, visited Friends in the North, and other Places, duly attending publick Meetings both for Worship and Discipline: Then a weighty Sense came upon my Spirit, of *Great Exercise and Tryals approaching, which would try us all, and that the Lord would spread the* Carcasses *of Men on the Earth,*

Earth, as Dung. *So in the Spirit and Power of the Lord, I faithfully and plainly warned Friends and others of it in many publick Meetings in divers Places, and often, in the Lord's Movings, advised Friends to lessen their Concerns in the World, and be ready to receive the Lord in his Judgments, that were at hand, and to flee unto Him for Succour, that they might have a Place of Safety in Him.* The like Doctrine, Admonition and Exhortation often, and in many Places, I was moved of the Lord to publish. So I am a Witness, that His Care is for and over His People, that they be not surprised, but might make ready against the Day of Tryal: And in a short time Trouble came on apace. 1685.

W. E's Prophecy of an approaching Calamity.

The Earl of *Tyrconnel*, then Lord Deputy of *Ireland*, arm'd the *Irish*, and disarm'd most of the *English*; so that great Fear came upon the *Protestants*, most of the Great Leading Men, and many others, left their Places and Substance, and went for *England*, others of them got into Garrisons, and those that staid in their Dwellings lay open to Spoil. An open War soon broke out, and Abundance of the *Irish* (who went in Bands but were not of the Army) called *Raparees*, plunder'd and spoil'd many of the *English Protestants*, also many of the Army, that were under Command in Troops and Companies, were very abusive, being countenanc'd by their Officers; so that the Protestants were under great Distress many ways, though the Government gave forth several Proclamations against such Abuses.

Earl of Tyrconnel arms the Irish and disarms the English.

Raparees Plunder.

Protestants under great Distress.

And we being Sharers with many other *Protestants* in these Sufferings, a Concern came up-

1685. on my Mind to appeal to the Government, to redreſs Abuſes committed in the Country, by ſome of the Army, particularly one Troop at *Mountmelick*, who were very abuſive, concerning whom I petitioned the Duke of *Tyrconnel*, who heard my Complaint, and for Example to the reſt caſheer'd the Quarter-Maſter, and order'd two of the Troopers, who had done Abuſes, to be caſheer'd, and alſo ſent to Goal, the Troop to be immediately remov'd to another Place. This eas'd our Quarter for a little time.

W. E. is concern'd to appeal to the Government for eaſe of Friends.

By removing a Troop Mountmelick Quarter is eas'd.

Now the Quarter-Maſter was very ſubmiſſive, and deſired me to ſolicit the Duke to reſtore him to his Place; which I did, and the Duke granted it. This gain'd much upon many of them, and I gain'd Acquaintance at Court: but things grew worſe and worſe. After this a Party of Sir *Maurice Euſtace*'s Troop came our Road, and did great Abuſes to ſeveral *Proteſtants* in *Mountmelick*, and thereabout. Some of them came to my Houſe, and were very rude, *taking me by the Hair of my Head, and haling me about the Yard amongſt their Horſes Feet, without the leaſt Provocation; ſome of them with Clubs, and others with cock'd Piſtols, ſwearing they would kill me*; which my Wife hearing, came out ſore amazed and affrighted, deſiring them, *To take all we had, and ſave my Life.* Then they left me, and turn'd after her, ſwearing and calling bad Names; and ſhot ſeveral times at my Maſtiff-Dog, that was chain'd, and ſo rode away like mad Men, abuſing and beating all the *Engliſh* they met with; ſome they almoſt kill'd: and in *Mountmelick* there was a great Scuffle (and like

Sir Maurice Euſtace.

Some of his Troop very abuſive to W. E.

like to have been worse than it was) betwixt them and some *English*, whom they abused. News went thither that I was kill'd, so they concluded a Massacre was intended, believing I would give them no Occasion. This alarm'd and affrighted the *Protestants* in our Parts, some ran into Woods and Boggs, to hide themselves.

A Report goes abroad that W. E. *is kill'd, which affrights the* English.

The next Morning I went to *Mountmelick*, where several *English Protestants* express'd their Gladness to see me alive. Our chief Men of the *English* there, that were not fled, were Justice *Warnford*, *Hopton Harris*, &c. I went to them, they were glad to see me, but concluded this was a Fore-runner of a Massacre. I told them, *I was of another Mind; for it rather appear'd to be a Contrivance, to alarm and affright all the* English, *to make them run for* England, *that they might have the Country, and all we had to themselves: And that I believed they intended no Massacre; for if they had, they would not have given us this Alarm. And if they would manage this matter well, it might make full Proof, for all the* English *in* Ireland *to know, whether they intended a Massacre or not,* I advised *to take full Examinations of the Abuses, and send some Men to* Dublin *with them, and petition the Government; and by this we should all know, what they intended to do.* They assented thereto, and lik'd it well; but said, *That at this time, unless I would go and undertake it, none else durst.* I consider'd the matter, and understood well the Undertaking was the Hazard of a Man's Life; yet perceiving it might be the Saving of many, I took Courage, and my Life was not much to me for the Good

Justice Warnford *and* Hopton Harris *staid at their Places in the troublesome Times.*

W. E. *advises to take Examinations of Abuses committed.*

of my Countrymen; ſo I told them, If *Hopton Harris* and *George Wheatly* would go with me, I would undertake it. They were two noted Men in the Town, that had been abuſed by that Party; when they conſidered the matter, they were willing to go: Then the Juſtice took Examinations of the Abuſes done, and the next Day we took our Journey to *Dublin*, but not the uſual Road, leſt we ſhould have been way-laid.

W. E. with H. H and G. W. jeopard themſelves for ſake of their Country.

When we came to *Dublin*, I went to the Lord Chief Juſtice *Nugent*, who was ſtill my Friend, I acquainted him with the whole matter; he ſeem'd to take little Notice of any Abuſes, but what they had done to me, and promis'd to be at the Caſtle ſuch an Hour, and he would aſſiſt me to come to the Speech of the Duke of *Tyrconnel*. So I and the other two went to the Caſtle, where Judge *Nugent* came, as he promiſed, and preſently I was call'd into the Duke's Cloſet, but the other two were not ſuffer'd to go in. I told the Duke of the Abuſes done to me, and what Troop they belong'd to; he look'd with a ſour Countenance, and ſaid little to it. Then I ſpoke of the groſs Abuſes done to my Neighbours, and particularly to thoſe two Men that came with me, who were ſtanding without; but I was ſtop'd, and bid to *ſpeak to my own Buſineſs*, ſo diſmiſs'd. I went out to my two Neighbours, and told them, *I well perceived they intended no Maſſacre*, but to affright the reſt of the *Proteſtants* out of *Ireland*; however I would proſecute this matter to the End, perceiving that they would not hear them, yet I deſired

Lord Chief Juſtice Nugent a Friend to W. E.

W. E. informeth the Duke of groſs Abuſes done to his Proteſtant Neighbours.

I desired their Company, and they were willing to be with me.

We went then to Col. *Russel*, who was then Colonel of the Regiment those Troopers belong'd to, and told him of the Abuses done, and how the *English* were affrighted; he seem'd to be much concern'd, and said, *If such were not made an Example, it was time for every one to look to himself, but he would go to the Duke, and lay it home to him.* (This Col. *Russel* went soon after for *England)* We went to the Lord *Granard*, who was then Lieutenant-General, and acquainted him, what an Affright the Country was in upon this Occasion. He was much concern'd and dejected in his Mind, and said, *He was General, and no General; but he would go to the Duke, and lay it close to him.* We were also with the Lord *Mountjoy*, and several other Persons of Note of the *Protestants*.

Col. Russel.

W. E. *acquaints the Lord* Granard *of the affrighted Condition of the Country.*

Lord Mountjoy, *&c.* Protestants *acquainted thereof.*

So the Noise thereof spread, and the Duke sent that Evening, and said, *We had made a great Noise in the City, and would know, If we had Witnesses ready:* I said, *We could have an Hundred, and more if need were.* So he order'd us to be at the Lord Chief Justice *Nugent*'s next Morning at Eight a Clock; also the Captain and Troopers were order'd to be there, to have the matter examined. We came at the Hour appointed, the Captain, Sir *Maurice Eustace*, and the Troopers were there, and examined, but all denied the Fact; then Judge *Nugent* ask'd me, *If I knew any of them, that did abuse me.* I challeng'd one, and he confessed; then the Officer, who was with the Party, was put to discover the rest, which he did: so

they were disarm'd, and sent to the Goal at *Maryborough*. Then the two Neighbours, that were with me, speaking of the Abuses done to them, the Judge check'd them, for making some small Resistance in their own Defence at *Mountmelick*. Now having seen what they aim'd at, we went home.

Two Tooopers disarm'd and sent to Maryboro' *Goal for abusing the* Protestants.

Those Troopers, that were committed, came soon after to *Mountmelick* (by the Sheriff and Jaylor's Leave) one of them came to my House, to ask me Forgiveness, and said, *They would make me what Satisfaction I pleas'd.* Then I went to *Mountmelick* where the rest were, both the Abusers and Abused, and discoursed privately with Justice *Warnford*, shewing him, *We had got all we were like to have; for we saw how things wrought, and it was best to forgive them, for otherwise we should get nothing but their Hatred, and perhaps a worse Mischief than we had gotten already.* Some were against it, but I went out to the Soldiers, and told them, *I hoped this would be a Warning to them, to be civil for the future*; and so forgave them, what they had done to me, wishing them to satisfie the rest whom they had abused. They beg'd of me to write with them to the Lord Chief Justice *Nugent*, to give them their Horses and Arms, for they bought them; which I did, and they were very thankful, and promis'd to be kind to my Friends where-ever they met with them: they had their Horses and Arms restor'd. Soon after this same Troop came into our Quarter, to take Horses and Arms from the *Protestants*, the Captain alighted at my House, and was very courteous, promising to do

A Trooper desiring Forgiveness of W. E. *it's granted with a Caution.*

The Troopers Horses and Arms restor'd them on Request of W. E.

do what Kindness in him lay for any of my Friends; notwithstanding which they generally took Friends Horses, as well as others.

Now Tryals and great Exercises encreas'd daily, and most of the Eminent Leading Men of the *English Protestants* were gone, and those who staid were discourag'd to appear to the Government, for the Preservation of the Country. So things look'd with a Face of Ruin and Destruction; and through a Sight and Sense of it, a Concern came upon me to appeal to the Government in Behalf of the *Protestants*, and in particular for Friends. I was often at *Dublin*, and us'd what Interest I had gotten with the Government, for the publick Good. Now the *Irish* Army were marching to the North against the *Protestants* there in Arms, and I was much concern'd with some Friends in *Dublin*, to use all our Interest with the Chief Officers, to spare and be kind to our Friends in the North, for they were not in Arms; and many of them promised they would, and perform'd their Promises.

Times look'd Ruinous.

W. E. appealeth to the Government for the publick good.

Now Calamity increased, the *Raparees* on one hand, plunder'd and spoil'd many of the *English*, and on the other hand the Army marching and quartering, took what they pleas'd from us; and our Families were their Servants, to make what we had ready for them: and it look'd like a suddain Famine, there was such great Destruction. Now I consider'd the way to prolong Time, that the *English* might eat part of their own, was to get a Guard of *Irish* Soldiers in that Quarter, which lay open to all Mischief. So I went

Calamity increased.

Likely to be a Famine.

1689. went to *Dublin*, and got an Order from the Duke of *Tyrconnel*, for one Captain *Francis Dunn*, and his Company, to ſtay with us, and protect that Quarter againſt *Thieves*, *Raparees*, and other Violences. This put a little ſtop to Plundering in our Quarter, which ſorely vex'd Plunderers and Thieves: then ſome evil-minded Officers got this Captain *Dunn* remov'd, and he went on his March near Fourty Miles; but King *James* being then come into the Nation, another Friend and I procur'd his Order to bring him back again; yet they were not quiet until he was again remov'd, then the *Proteſtants* with us, went faſt to wreck in their Subſtance.

Capt. Dunn and Company help to ſtop plundering.

Proteſtants Subſtance went faſt to Wreck.

In thoſe Times I was much at *Dublin*, applying to the Government in Behalf of the Country, for the Lord had given Friends Favour with the Government, and they would hear my Complaint, and gave forth ſeveral Orders to Magiſtrates and Officers of the Army, to ſuppreſs *Raparees*, and reſtrain their Abuſes, and they ſtood a little in Awe of me, for they knew I had an Intereſt with the Government.

W. E. much at Dublin, applying to the Government in behalf of the Country.

I was ſometimes with King *James*, and told him of the Calamity the *Proteſtants* were under in the Country, and he would hear me quietly, for the Lord made way in their Hearts for us, againſt ſuch a Time of great Exerciſe and Tryal, and I had a Concern upon me to make uſe of it for the Publick Good, the Chief of the *Engliſh* Proteſtants being gone, who might have appear'd to the Government for the Safety of the Country.

W. E. acquainted King James of the Calamity of the Proteſtants.

Chief of the Engliſh Proteſtants gone for England, &c.

SECT.

SECT. XII.

Of his frequent exposing his own Life to save his Neighbour's, and standing his Ground in those perilous Times, 'till his House was set on Fire, Himself and two Sons led away to be murther'd by the Irish Raparees; *yet by Divine Providence were deliver'd out of their Hands. About the Year,* 1690. *He, with many more, saw the fulfilling of his Prophecy, mentioned in the last* Section.

NOW was Wickedness let loose, and got an Head; so that by Violence and Cruelty most of our *Protestant* Neighbours were forc'd from their Dwellings, and several Families came to my House, until every Room was full; also most of their Cattle, that were left, they brought to my Land, thinking themselves and Goods safer there than else-where. Now were we under great Exercise and Danger, not only of loosing our Goods, but our Lives. 1689. 1690.

Several Protestant *Families with their Cattle go to* W. E. *in hopes of Safety.*

At the *Boyne Fight*, the *Irish* Army being beaten, many of them fled our Road, and plunder'd many in our Parts; *they plunder'd my House several times over, and we were in great Jeopardy of our Lives*; they were wicked and bloody; so the Family were forc'd to go out of the way, and my Wife desir'd me to go aside, lest they should kill me, for she would venture her own Life to save mine; but I could not do it, tho' they should be permitted to kill me: Yet the Lord's secret Hand restrain'd them, and preserv'd our Lives. They took all our Houshold Goods

The Irish *when beat at the* Boyne *Fight, plunder the house of* W. E.

W. E. *could not hide himself, tho' to save his Life.*

The Irish *took what they lik'd.*

1690. Goods they could find and lik'd, and all our Horſes that were left. Now was Violence let looſe, and no Government to make Addreſs to. The *Engliſh* Army did not come near us for ſome time, and, to look outwardly, we were expoſed to the Wills of cruel blood-thirſty Men.

So I ſent to the Chief of the *Iriſh* near to us, who ſtaid at home, and they came to me; I told them, *They might conſider, we had liv'd as peaceable Neighbours, and I wiſh'd we might do ſo ſtill; and though at preſent the* Engliſh *in this Neighbourhood lie open to the Spoil of their Countrymen, yet they might eaſily apprehend it would come to their Turn; for the* Engliſh *Army being Maſters in the Field, would ſoon advance, and then they might expect the ſame Meaſure from them, as the* Engliſh *now receiv'd from their Countrymen.* Wherefore I advis'd, *That they would uſe their utmoſt Endeavours, to keep off their Countrymen, from ſpoiling the* Engliſh *of that little which they had left, and when the* Engliſh *Army advanc'd to us, we would uſe our Endeavours and Intereſt to do the like for them.* They ſeem'd to accept the Propoſal gladly, and promiſed with many Oaths to perform it to the utmoſt of their Power; but did not: for there were few Nights paſs'd, but ſome of our *Engliſh* Neighbours were robb'd or wounded; and when I told them of their Promiſes, they would pretend Ignorance in the matter.

Engliſh *Army Maſters of the Field.*

The Engliſh *were robb'd and wounded.*

Now the *Engliſh* that remain'd near us, were forced to flee into the Pariſh-Worſhip-Houſe at *Roſſenallis* (a little from my Houſe) for Safety. When the *Engliſh* and *Scotch* came into thoſe Parts,

Parts, they plunder'd the *Irish*; but King *William* put forth a Proclamation, *That all the* Irish, *and others, who would live peaceably at home, should not be molested.* Notwithstanding which, there came two Captains, with about three Hundred Soldiers, and drove away about five Hundred Head of Cattle and Horses, also took away Prisoners. One *William Dunn*, (who had been a Captain in the former Wars) and two of his Sons, one of whom they strip'd out of his Cloaths, in order to hang him, having Suspicion that he was a *Raparee*; then the *Dunns* sent for me in haste, and acquainted me therewith: I took Horse and rode after the Parties as swift as I could, having regard to my Promise of Neighbourhood; when the *Irish* Neighbours saw me ride after them, many followed in Expectation to get their Cattle and People releas'd,

1690.

K. William *put forth a Proclamation.*

W. E. *followeth the* English *in behalf of the* Irish.

I rode four Miles before I overtook them, when I came near, the two Captains perceiving who it was (for they knew me before) made a Halt and met me. I reason'd the matter with them, and told them of the King's Proclamation, and how, *it would not be the Soldiers, but they who commanded, that must answer the Injury done*; and *that it was a Reflection upon the King's Promise, as also a great Reflection on the* English *Nation.* So with much Discourse and Arguments to this Purpose, the two Captains seem'd willing to release all, if the Soldiers could be prevail'd upon. I rode with them to the Head of the Party, but they were very angry, and would needs have kill'd the *Irish* that followed for their Cattle: whereupon I quitted my Horse

and

1690. and ventur'd my Life amongſt the rude Soldiers to ſave the *Iriſh*, and with much ado, I, with the Captains Aſſiſtance, got them moderated, on Condition to give them a ſmall Part of the Cattle, to releaſe the reſt.

W. E. ventures his Life to ſave the Iriſh.

Then I mounted my Horſe, and ſought out the Man whom they had ſtrip'd for Hanging; when I found him, I threw him my Riding-Coat to put on, and deſired one of the Captains to aſſiſt me, in finding of him that had taken his Cloaths: when we had found him, I reaſon'd the matter with the Captains and Soldiers, telling them, *It was unmanly, and not like a Soldier, to ſtrip Men in that manner; for I had been a Soldier my ſelf, and would have ſcorn'd ſuch a baſe Action, beſides it might be a Preſident to the* Iriſh *to ſtrip the* Engliſh. Many ſuch Arguments I uſed, which at laſt prevail'd: ſo that the Captain made the Soldier put off the Man's Cloaths, and give them to him again. I alſo got both the Father and his Sons releas'd, with all their Cattle, and a great Part of the others.

Capt. Will. Dunn *and his two Sons, &c. ſet at Liberty by Means of* W. E.

And frequently, when the *Engliſh* Soldiers took away the *Iriſh* Peoples Cattle, I perſwaded them to give ſome of them again, or bought them for a ſmall matter with my own Money, and gave them to the Owners; alſo let their Horſes graze on my Land, to ſave them from the Plunderers.

Now the *Engliſh* Army ſettled in their Winter-Quarters, and the *Raparees* increas'd their Number; moſt Part of the *Iriſh* run out, and our Quarter lay open to them: They burn'd many brave Houſes, and ſome Towns; alſo kill'd

kill'd ſeveral *Proteſtants*, and all was full of Trouble; yet, through the wonderful Mercies of God, we kept our Meetings conſtantly, and enjoy'd them peaceably, but in travelling to and fro, were many times in Danger of our Lives by the *Raparees*, yet the Lord preſerv'd us wonderfully, ſo that I do not know of above four Friends in this whole Nation, that were kill'd by violent Hands all the time of this great Calamity. 1690.

Meetings duly attended in thoſe perilous Times.

Now the Time of our *Half-Years National Meeting* at *Dublin*, approach'd, beginning the Eighth Day of the Ninth Month, 1690. to which I went as uſually: we had a heavenly bleſſed powerful Meeting, and Friends were more than ordinary glad one of another in the Lord Jeſus, who had preſerv'd us alive, thro' ſo many Dangers, to ſee one anothers Faces again. In the Time of the Meeting Tidings were brought me, *That the* Raparees *had taken about Twenty of my Cows, but that none of my Family were hurt.* At which I was well ſatisfied, for then All were in Danger of their Lives, that ſav'd any Cattle about us, and liv'd out of Garriſons. When the Service of the Meeting was over, I return'd home, and found my Wife and Family well; which was great Satisfaction: but Spoil and Cruelty increas'd, and imminent Dangers were plain in my View; yet I durſt not Remove, for I knew it would diſcourage Friends, and the *Engliſh* about us, and perhaps cauſe them to flee from their Habitations, and ſo be expos'd to want many Neceſſaries; for they took Notice of me, and many of them thought they were ſafer for my ſtaying in my Place.

Half-Year-Meeting at Dublin.

Spoil and Cruelty increas'd in ſeveral parts of the Country.

1690. Place. I alſo believed, that *one Hair of my Head ſhould not fall without God's Providence.*

Now, on the three and Twentieth Day of the Ninth Month, before mention'd, I went to Col. *Biarly*, then Governor of *Mountmelick*, and told him, *That if he did not uſe ſome ſpeedy means to ſuccour our Quarter, it would be to his great Damage, for I expected every Night that my Houſe would be burnt; and if I gave way, all the* Engliſh *thereabout would flee: ſo the* Raparees *might burn and deſtroy all the Forage there:* And urg'd him to take ſome way to ſuccour us, informing him how he might eaſily do it; yet he took little Notice of it, for that ſame Night ſome Hundreds of *Raparees* beſet my Houſe, and I with my Family being aſleep, they fired ſeveral Shots in at the Windows, which were heard at *Mountmelick*, being two Miles off; whereupon ſeveral went to the Governor, Col. *Biarly*, and deſired a Party of Men to relieve me, which he would not grant them; then a certain Lieutenant (as they ſaid) went to him, and deſired a Party of Men, ſaying, *I was an honeſt Man, and he would relieve me, or loſe his Life:* but *Biarly* anſwer'd, *He would hang that Man, that would go out of the Garriſon.* So the *Raparees* ſet Fire to my Houſe, and I ſtaid therein until much of it was burned.

W. E. intreateth the Governor of Mountmelick *to take care of that Quarter.*

The Raparees *ſet Fire to the Houſe of* W. E.

When we could ſtay no longer for the Fire, I made Conditions with them, then open'd the Doors, and went out: but they ſoon broke their Conditions, for though they had bound themſelves with many Oaths, they took what Plunder they could get from the Fire; which being very

very fierce, deſtroy'd the greateſt Part. One lusty Mare was burnt to Death in the Stable, and two more they got out of the Fire, ſorely ſcorch'd; they took my Wife's uppermoſt Garment, and ſo left her, but me and my two Sons they took away Priſoners, bare-leg'd and bare-headed, and not much better than naked; but one of them (at my Requeſt) lent me an old Blanket of my own to lap about me; they took away all my Cattle, (left not one) then they took me and my two Sons that Night thro' rough Places, Buſhes, Mire and Water to the Knees in cold Weather, when our bare Feet and Legs were ſorely hurt, and bruis'd with the Buſhes, Gravel and Stones.

1690.

One Mare burnt in the Stable, and two more ſore ſcorchs.

The next Morning they took us to a Wood, and held a Council upon us; who concluded to hang my two Sons, and ſhoot me, becauſe they ſaid, *I was a ſtout Man.* I told them, *many of them knew me, and my two Sons alſo*; and I challeng'd them all to prove, *That either I, or my Sons, had wrong'd any of their Country-Folks one Farthing all theſe times of Trouble; but on the contrary, had ſav'd them what I could; ſometimes with the Hazard of my Life amongſt the* Engliſh *Soldiers.* Several of them made anſwer, and ſaid, *They knew I was an honeſt Man.* Then I told them, *If I died, they were my Witneſſes I was Innocent, and God would revenge my Blood.* They wonder'd at my Boldneſs, *and indeed my Life was little to me, for I deſir'd to die, if it were the Will of God.* Then they hood-wink'd my Sons to hang them, and two Firelocks prepar'd to ſhoot me; they came to hood-wink me alſo; but I told

The Rapa-rees hood-wink the two Sons of W. E. in order to hang them, and prepar-ed two Fire-locks to ſhoot him.

1690. told them, *They need not, for I could look them in the Faces, and was not afraid to die.*

Now came up one Lieutenant *William Dunn*, who was well acquainted with me and my two Sons; he was Son to old Capt. *Dunn*, whom I had got releas'd, together with his Cattle from the *Engliſh* Soldiers, and Brother to him whom they had ſtrip'd in order to be hang'd, whom I got releas'd alſo, as aforeſaid: and he who commanded this villanous Party that burnt my Houſe, with ſeveral others whom I had done Kindneſs for, were preſent; ſo this Lieutenant *Dunn*, expecting to get Preferment for what he had done, would take us to *Athlone*, Twenty Miles from that Place. Thus the Lord interpo'd, and would not ſuffer them to take our Lives, having a further Purpoſe of Service for me.

By God's Providence the Lives of W. E. and his two Sons are preſerved.

The ſaid *Dunn* kept us three Nights by the Way at a Cabbin, cold and hungry, ſo that they they themſelves wonder'd how I could endure it; but I told them, *They had taken and deſtroy'd my Victuals, and the Lord had taken away my Apetite, ſo I was fitted for it.* As we went to *Athlone*, we met Lieutenant *Richard Dunn*, and one — *Poor* his Brother-in-Law, who rail'd againſt us; but I told him, *he ſhould not rail at us, for we were Priſoners, and a right Soldier would not rail at a Priſoner.* They ſaid, *they were going to burn* Mountmelick, *as alſo the reſt of the Country then unburnt.* I told them, *there were many honeſt People there*, and ſaid, *God help them.* After ſome other Diſcourſe they left us.

The Iriſh Party go to burn Mountmelick, *&c.*

As

As we went through *Raghan*, there came forth of a Cabbin an ancient *Irish* Man, who look'd on me with a sorrowful Countenance, as tho' he pitied me, I look'd on him, and ask'd him, *If he could give me a Piece of Bread, for I knew my Sons were very hungry?* The Man answer'd, and said, *He would give me a Piece of Bread, if he bought it with Gold, for he believ'd I was one that did not use to beg my Bread:* So he went into the Cabbin, and fetch'd as Course a Piece of Bread (I thought) as ever I saw, and said, *he was sorry he had nothing to give me to eat with it*; but I told him, *It was very acceptable*, and gave it to the Lads. That Night we got Straw to lodge on, so rested well, and the next Day came to *Athlone*; we were no sooner got into the great Street, but it was fill'd with a Crowd of Rabble and Soldiers, and the High Sheriff of that County in the mid'st of them, calling us *Traytors*, *Rebels*, and such like Names, that it was much they did not stab us, with their Bayonets and Skeins, through the Sheriff's animating and encouraging them: but in the interim a genteel proper Man crowded through them, and came close to me, and calling me *Master Edmundson*, ask'd me, *How I did?* I answer'd, saying, *Thou seest how I do; but I know not thee.* He answer'd, and said, *I know you to be an honest Man*, and spoke aloud to the Sheriff and the rest, saying, *I have known him above Twenty Years (and I know him) to be an honest Man, say you all what you will of him.* This made them all quiet: thus the Lord provided Succour for us, from their own People, in the time of eminent

1690.

An ancient Irish Man giveth W.E. a piece of Bread for his 2 Lads.

At Athlone the High Sheriff, Soldiers and Rabble are very insolent.

Valentine Toole an Irish Lieutenant favours W.E. in his Distress.

minent Danger. Then they took us to the Main Guard, where the Rabble throng'd in upon us; but this Man came there, and brought me a Naggin of Brandy, and told them, *They did not know me, ſo well as he did*; alſo acquainted me what *William Dunn*, who brought me there, had informed againſt me. Then I told him the whole Paſſage, and he ſaid, *If that was all, he would not have me deny any thing.* I anſwer'd him, *I had done nothing that I need deny.* This Man's Name was *Valentine Toole*, a Lieutenant, I heard he was reprov'd for being ſo kind to me, and durſt come no more to ſee me.

He alſo acquaints him of W. D's Accuſation againſt him.

In ſome little time we were taken to the Caſtle, where the Governor, Col. *Grace*, and the Council of Chief Officers were met. I came in with my old Blanket lap'd about me, the Governor ask'd, *Where I lived?* and *What was my Name?* I told him, *I was old* William Edmundſon: He ſtood up, with Tears in his Eyes, and ſaid, *he was ſorry to ſee me there in that Condition*; for he knew me well, having been ſometimes at my Houſe. Then the Governor ask'd the Lieutenant, that brought us there, *What he had to ſay againſt me?* And he accuſed me of ſeveral things falſly, and I having free Liberty to anſwer to every particular, did it ſo, that the Council of Officers were well ſatisfied, and the Governor ſpoke roughly to the Lieutenant, and ask'd him, *What he brought us there for?* He anſwer'd (with this Excuſe, *viz.*) *That the* Raparees *were about to hang us, and he brought us there to ſave our Lives.* The Governor ſaid, *If he had them there, he would hang them.* And ſo he

W. E. appears before the Governor in a diſpicable Condition which mov'd him to Commiſeration.

The Lieutenant check'd by the Governor.

he committed us to the Custody of Captain *Francis Dunn*, and soon after sent us a Loaf of Bread, a Piece of Beef, a Bottle of Drink and Twenty Shillings of Brass Money; but we could get no Straw to lie upon, but lay upon the bare Floor, which was very cold and hard; we wanting Cloaths, and my Strength was much spent, therefore was not likely to continue long, if the Lord had not provided Succour for me.

Governor is kind to W. E.

Now *John Clibborn*, a Friend, lived Six Miles from *Athlone*, for most Friends in those Parts were forc'd away, except he and some of his Family, who hearing of me, came to *Athlone*; when he saw me in that mean Condition, he cried out, wringing his Hands, and told them, *That they had taken Prisoner as honest a Man as trode on the Earth.* After some time, he went home to fetch us some Meat, for he had little Cloaths left for himself, having been sorely plunder'd and spoil'd. Now most of the Field Officers and Captains knew me, I having been often at *Dublin* with the Government, when King *James* was there, and they would discourse familiarly with me. One time I ask'd them, *What they had against me? And what I had done, that they kept me Prisoner in that sad Condition, and not bring me to a Tryal?* Col. *Moore* answering, said, *They had nothing against me for any thing I had done, and he believed, I was a very honest Man; but they understood I was a witty Man, and capable to do them an Injury, and that was the Reason they kept me.* I told them, *That was poor Justice, to punish a Man for what he was capable to do, and not for what he had done.* The next

John Clibborn bewails the Condition of W. E. and relieves his Necessity

The Field Officers in the Army are friendly to W. E.

They confine W. E. not for doing Injury, but as one capable thereof.

next Day *John Clibborn* came again, and brought ſome Victuals, but we could get no Straw yet to lie upon. I was much ſpent, and my Spirit grieved with their wicked Company, ſo that *I deſired rather to die quietly in a Dungeon, than to be amongſt them.*

W.E. *grieved with the Converſation of the Wicked.*

I ſent *John Clibborn* to the Governor, to deſire him, that I might come upon my Tryal, or be removed into the Dungeon. The Governor ſaid, *He was ſorry for me, for I was an honeſt Man, and there were none mine Enemies, but the* Dunns, *who were all Rogues; and he durſt not releaſe me, for there were many Eyes over him, becauſe he was kind to the* Engliſh; *but to ſend me to the Dungeon, he could not find in his Heart to do it.* The Town was ſo throng'd of People, that there was no Room to be had that I could be eaſie in; he was in a Streight, and knew not what to do with me. So *John Clibborn* requeſted, to *let me go with him to his Houſe at the Moat, and he would engage his Body, and all that he had, for my true Impriſonment, and to come when he ſent for me alive or dead:* So the Governor was content, and let us go with him. Thus the Lord provided Succour for me in a Time of great Diſtreſs. When I was there, with much Difficulty, I got a few Lines writ and ſent to my Wife, that ſhe might know we were alive, and where we were; which was great Satisfaction to her and Friends: for many were under great Trouble of Mind, and it was a Tryal on moſt of Friends in our Country. The *Engliſh* fled to Garriſons, and moſt of the *Iriſh* went to the *Raparees.*

On Security of John Clibborn W.E. *is permitted to go home with him.*

Moſt of the Iriſh go to the Raparees.

One

One of my Sons, that was with me, had a Tan-Yard, well ſtock'd with Hides and Leather, and about a Week after our Houſe was burnt, my Wife went to fetch them off, and ſeveral *Engliſh* Neighbours, with Horſes and Carrs, went to help her; but whilſt they were loading the Leather, *&c.* Lieutenant *Richard Dunn*, and his Brother-in-Law — *Poor* (whom I had met in going to *Athlone*, and who rail'd at me, as aforeſaid) together with a Multitude of *Raparees*, came upon them; ſo they were forc'd to run for their Lives, and leave the Horſes and Carrs, the Leather and Hides, *&c.* which the *Raparees* took and carried away: but my Wife not being able to out-run them, they took and ſtrip'd her naked, being cold Weather, in the Beginning of the Tenth Month, alias, *December*; who being ancient, and going two Miles naked, got a Surfeit of Cold, which continued with her until ſhe died. (being about ſeven Months after) The next Morning a ſmall Party of *Engliſh* Soldiers fell upon that great Comany of *Raparees*, and kill'd the ſaid Lieut. *Richard Dunn*, alſo his Brother-in-Law — *Poor*, and a great many more of them: ſo were they prevented from burning *Mountmelick*, as he and others had threatned to do.

W.E's Wife ſtript naked in cold Weather.

Now, while I was with *John Clibborn* at the *Moat*, many of the *Iriſh* came daily to get what they could; there came alſo Col. *Bourk*, with about three Hundred Firelocks, as a Frontier, to intercept the *Engliſh* Soldiers: he was very loving to me, and promiſed, *that when he got to* Athlone, *I ſhould have my Liberty, for that he be-*

Col. Bourk *with* 300 *Firelocks.*

lieved I was an honest Man. So in a little time he and his Party went thither; and with his Assistance the Governor set me at Liberty, having set my two Sons at Liberty three or four Days before, who were gone to their Mother. So being at Liberty, I got to *Streams-Town*, which was the next *English* Garrison, though it was difficult and dangerous travelling, because of the *Raparees*, there being now little but Killing and Destruction on both Sides. Here I met with my Son *Samuel*, who, notwithstanding he had left the *Profession of Truth*, and cast off his Education therein, yet was concern'd for me in this great Tryal: he came to that Place, being the utmost Frontier Garrison of the *English*, to use his best Endeavours for my Liberty.

W. E. and his two Sons set at Liberty.

Streams-Town the utmost Frontier Garrison of the English.

From *Streams-Town* I went to *Mullingar*, which was a great Garrison of *English*, where the Officers and Soldiers were very kind to me, and expresst their great Gladness for my safe coming off, though many of them had never seen me before, but had heard of me, and of my ill Usage, for the Noise of it went far, and several had Sworn, *That if they had kill'd me and my Sons, they would have kill'd all the* Irish *they met with.* So from *Mullingar* I came to *Jane Barcroft*'s near *Edenderry*, and from thence to *Mountmelick* to my Wife, where many were glad to see me again. We shifted for Houseroom as well as we could, the Town being throng'd with Soldiers, and Families drove from their Habitations in the Country; many of whom died for want of Conveniencies and Necessaries, together with Grief for their Losses.

Many die for want of Necessaries, &c.

Now

Now the *Iriſh* prey'd much abroad in the Country, and deſtroy'd it; ſo that the *Engliſh* Army march'd out to drive them back over the *Shannon*, and they burnt much of the Country, that harbour'd them on this Side. At this time alſo Major General *Kirk*, with Part of the Army, came to *Mountmelick*, with Intention to ſettle Garriſons in convenient Places, to ſave the Country; ſome inform'd him of *Roſſenallis*, to be a fit Place for a Garriſon, telling him of me, and how I had been us'd there by the *Iriſh*. He ſent for me, and commanded me to go with him to *Roſſenallis*, and ſhew him the Place; ſo (being commanded) I went with him.

The Iriſh prey upon the Country.

Major General Kirk, &c came to Mountmelick.

Many *Iriſh* liv'd there and thereabout, under the *Engliſh* Protection, who ſuppoſing that I had occaſion'd their coming to make a Garriſon there, were very angry with me, becauſe this would hinder them from harbouring their Kindred and Country-men, who were *Raparees*, as they had frequently done before: wherefore they got eight or nine bloody *Raparees*, to lie in Ambuſh between *Mountmelick* and *Roſſenallis* in order to kill me, *&c.* as hereafter may appear. For Young *John Mac Liſha* (who had betray'd my Wife into an Ambuſh before) together with *Dennis Dunn*, came to *Mountmelick* in Pretence of great Friendſhip, deſiring me to go to *Roſſenallis*, and ſpeak with the Officers in the Garriſon, and it would be better for the Dwellers there; but as the Lord would have it, I did not go that Day. Two Days after they came to me again with the ſame Pretence, ſaying alſo, *That the Soldiers were pulling down my Out-Houſes, which*

The Iriſh angry at W. E.

They ſeek his Life even under pretence of Friendſhip, but the Lord preſerved him.

were

were left unburnt; and using many Arguments, in shew of Kindness and Friendship, to perswade me to go to *Rossenallis*, but I was restrained by a secret Hand, that *knew their evil Design, and would not suffer me to fall into their Snare.* Howbeit next Morning, *James Dobson*, with his Son and Couzen coming that way, they shot his Son dead in the Place, himself and Couzen they took to the Woods, and barbarously murder'd them. That Night the *Irish Papists* Inhabitants generally ran to the *Raparees*. Thus the Lord preserv'd my Life from the Hands of cruel and blood-thirsty Men.

James Dobson *his Son and Couzen all kill'd by the* Irish.

Now as soon as the Ways were open'd to travel, I went into the North to visit Friends, and some Friends accompanied me. As we went by *Dundalk*, where the Armies had been one against the other; there were many Bones and Tufts of green Grass that had grown from the *Carcasses* of Men, as if it had been from Heaps of *Dung*: then I told Friends who were with me, *You may remember, that I declar'd it in publick in the Word of Truth many Years past, and many times in divers Places, That the Lord would* dung *the Earth with the* Carcasses *of Men, and would spread them as* Dung *upon the Face of the Earth; and now you see it here fulfilled,* In that Journey I had many sweet comfortable Meetings in the North, Friends Hearts were glad, and we were greatly refresh'd in the Lord Jesus, and in one another. When clear of that Service, I came to *Mountmelick*.

W. E. *visits Friends in the* North.

Sees the Earth dung'd with the Carcasses of Men, as foretold.

SECT.

SECT. XIII.

After the Troubles, W. E. *in* 1691. *goes from the* National-Meeting *at* Dublin *to the* Yearly-Meeting *at* London, *then visits Friends in* England; *in which Time his Wife died. After his Return to* Ireland, *he repairs the Ruins of his House near* Rossenallis, *and settles there again; then visits several Meetings in* Ireland, *reviving good Order and Discipline in the Churches of Christ.*

NOT long after, I with my Wife went to my Son-in-Law *William Fayle*'s, who lived near *Dublin*. Our *National* Half-Year-Meeting approaching, we kept it at *Dublin* at its usual Time, to which I went, and the Lord's Presence appear'd mightily amongst us, the Hearts of Friends were tender before him: it was a blessed Season, Friends being greatly bow'd in Thankfulness, under a weighty Sense and Consideration of the providential Hand of God, which had preserv'd us through so many Difficulties and Dangers in this Time of great Calamity. We made Enquiry into the Sufferings and Losses sustain'd by Friends in the several Provinces, in the Time of the War, and took Care, that poor Friends every-where in this Nation should speedily be supplied with necessary Food and Rayment, until we could further assist them, as need might require, in order to their Livelihood, and convenient Settlement near Meetings for the Worship of God, and Benefit of them and their Families. Also,

1691.

Friends bow'd in Thankfulness to the Lord in a Sense of his great Preservation, &c.

Care taken of the Poor.

1691. a weighty Concern was upon Friends for the Settling of Godly Discipline in the Church, and many suitable things were open'd, and communicated in the Love and Wisdom of God, tending to the Promotion of Truth, and its holy heavenly Order and Government amongst us; also divers Testimonies in the Power of the Holy Spirit, confirming us in our said Christian Care and Concern. And Friends Spirits were subject to the Will of God, giving Him the Glory, who is worthy for ever.

Friends in Subjection to the Lord's Will.

Now I found a weighty Concern upon my Spirit, to go from thence to *London* to the Yearly-Meeting of Friends, and after the Service of our Half-Year Meeting at *Dublin* was over, I took my Leave of Friends, also of my Wife and several of our Children who were there, *being under a Sense of Sorrow when I parted with them, as if we should not all see one another again.* Many Friends went on Shipboard with me, and there in tender Love we parted. *Thomas Winsloe* went with me for *England*, (and so to *London)* We landed at *Liverpool*, and visited Friends about *Bickerstaff*; so proceeded forward, having some Meetings by the way, and were at *London* at the Yearly-Meeting, where many Elders and Brethren were glad to see me. I was at several publick Meetings for the Worship of God, and at the Mens-Meetings for Church-Discipline. When the Service of the Meeting was over, I took leave of Friends and travel'd Northward, having several large and good Meetings in divers Counties.

Yearly-Meeting at London.

Large and good Meetings in divers Counties.

I came

I came to *York* to their Quarterly-Meeting, which was a very great Meeting of Friends from divers Places, and had good Service there, for the Lord's Power and Presence were with us, to our great Comfort and Confirmation in his Work and Service. I met there with a Letter, that gave me an Account of my Wife being Sick, and Sorrow seiz'd me, as *sensible of her Death*; so I hasted as much as the Service of Truth would allow, towards the Sea-side; but had several Meetings in the way, particularly at *Durham*, *Sunderland*, *Raby*, *Barnard-Castle*, *Camsgill*, *Kendal*, *Swarthmore*, *Hawkshead*, *Pardsey-Cragg*, and near *White-Haven*.

1691.

York Quarterly-Meeting.

As soon as I could get a Passage, I took Shipping at *White-Haven*, and landed at *Dublin*, but my Wife was dead sometime before I got over, She died five Miles from *Dublin*, at my Son-in-Law *William Fayle*'s House, in the Presence of her Children, and was decently buried in Friends Burying-Place in *Dublin*, accompanied to her Grave with many Friends and others. After I landed, I went to my Son *Fayle*'s, and found him and his Wife lying sick, neither of them sensible, and as to Appearance hardly like to recover; but staying some time there, it pleased the Lord that they recover'd. I was at several Meetings thereabout, and at *Dublin*, for many Friends lived there-away at that time, who were forc'd from their Habitations in the Country.

W. E's Wife died before his Return.

W. F. and Wife dangerous sick, yet both recover.

Then I went to *Mountmelick*, and visited Friends in those Parts, that were not gone from their Habitations, and so to my Ruinated Place near

Mountmelick.

near *Rossenallis*, where I made some Reparation of Building for my self, and youngest Son *Tryal* to dwell in, all the rest of my Children having left me, being most of them married; so I was frequently with Friends at Meetings, both for the Worship of God, and Men and Womens Meetings for other Services relating to Church Discipline and Gospel Order.

At Rossenallis W. E. and his Son Tryal settle again.

When the Country was a little quiet from the War, I travel'd into *Munster* and *Ulster*, besides visiting Friends in those Provinces, I had large and serviceable Meetings at divers Places, where Meetings were not then settled, namely, *Belturbet*, *Iniskillin*, *Londonderry*, *Colerain*, *Kilray*, *Dawsons-Bridge*, *Magharafelt*, &c. and return'd through the Meetings of Friends into *Linster*.

W. E. visits Friends in Ulster and Munster.

Now a weighty Concern came upon me more and more, to warn and stir up Friends all over the Nation, to be concern'd and diligent, in a circumspect Zeal, for promoting Truth in all its Rights, and the righteous Government and comely Order thereof: many Things and Ways the Lord open'd in my Understanding, to shew Friends how they might yet be more serviceable for God and his Truth in their Day; and most of Friends receiv'd the Lord's Testimony, and became concern'd. So the Faithful set to work for God, in divers Parts of the Nation, and many large Accounts were given to our *National* Meetings, *That they found the Lord was with them, and open'd Things to them more, than before they were so concern'd, giving Wisdom and*

W. E. stirs up Friends to Zeal and Diligence in the Work of the Lord.

The Lord with the Faithful in their Concern for his Honour.

and Understanding to manage Matters which came before them, relating to Truth and Friends; The Lord's Power being over all, blessed be his Name for ever!

SECT. XIV.

In 1694. W. E. *goes to the* Yearly-Meeting *at* London, *having divers comfortable Meetings in several Shires in* England, *and in several Counties in* Ireland, *after his Return thither. Also his Conference with Dean* Reader *concerning* Tythes, *&c.*

NOW, in the Year, 1694. it was with me to go to *London* to the Yearly-Meeting; so I went first to *Dublin* to our *National* Half-Year Meeting, where were Friends from every Province, and many things were under our Consideration, for promoting the Kingdom of *Christ Jesus* and his Righteous Government, as also for the Preservation of Friends, both out of the Spots, Cumber, and surfeiting Cares of the World and Things of it. The Lord's glorious Power was with us, owning our Service and Concern for his Honour, and the Glory of his great Name, who gave the Faithful Spirit and Understanding, that none could gainsay; greatly blessing his Work in our Hands, and us in the handling of it faithfully with Diligence, preferring it before our Selves or Earthly Concerns.

1694. National Half-Years-Meeting at Dublin.

The Lord blesseth his Work in the hands of the Faithful.

When the Service of that Meeting was over, I took Shipping for *London*, being accompanied with

W. E. *shipeth for* London.

1694. with about Twelve Friends that went with me thither to the Yearly-Meeting; alſo many Friends went a Shipboard with us, and there took Leave, the Wind favour'd to carry us by the *French* Privateers that were then in the Channel, and things were order'd for our Safety, ſo that we took notice of the *Providential Hand of God therein.* We landed at *Neſſon*; ſome of us went to *Liverpool*, and were with Friends about *Bickerſtaff*, at their Monthly-Meeting for Buſineſs, from thence we went to *Warrington*, and near to it met with the reſt of our Company, and went together towards *London*, the Yearly-Meeting there being at hand.

Neſſon. Liverpool. Bickerſtaff.

A Meeting near Ridgley.

Near *Ridgley* we had a Meeting at an Inn where we lay, and there were many People at it: we came to *London* the Day before the Yearly Meeting begun, where many Elders and faithful Brethren were glad of our coming. So I ſtaid in *London* about two Weeks, and duly attended Publick Meetings for the Worſhip of God, and Mens-Meetings for Truth's Affairs. When the Service of that Meeting was over, I travel'd northward, accompanied with *John Pim*, and had many large and comfortable Meetings in divers Places, Friends Hearts were glad, and well refreſh'd in that Viſit; for the Lord's Power and wonted Goodneſs accompanied us. Some of the particular Places where we had Meetings, were in *Bedfordſhire*, *Hertford*, *Leiceſter*, *Dunnington*, *Nottingham*, *Manſfield*, *Cheſterfield*, *Stockport* and *Mancheſter*, there *John Pim* left me, and went towards *Cheſter*, intending for *Ireland*.

W. E. hath many large and comfortable Meetings.

Now

Now being mov'd of the Lord to turn towards *York*, I ſent to *Roger Haydock*, who came to me at *Mancheſter*, and went with me to *York*. As we went we had a Meeting at *Leeds*, which was full and large, where the Lord's heavenly Preſence was with us, and Friends Hearts comforted therein. From thence we went to *York*, and it was Men-Friends *Quarterly Meeting*, but Women-Friends *Yearly-Meeting*, and there were ſeveral Hundreds of Friends from divers Parts, and the Lord was with us, many faithful Friends were glad of our Company. 1694.

Roger Haydock *meets* W. E.

A Meeting at Leeds.

York Quarterly Meeting.

There *Thomas Trafford* met me, and when the Service of that Meeting was over, we went to a Meeting near *Hallifax*, from thence *Roger Haydock* went homewards to *Lancaſhire*, but *Thomas Trafford* travel'd with me: we had many large powerful Meetings at *Bradforth*, *Roidan*, *Hardcaſtlegarth*, *Maſſam*, *Richmond*, *Swadell*, *Wentzerdale* near *Skipton*, and *Edge-end* Meeting; ſo to *Mancheſter* and into *Cheſhire*, and had ſeveral Meetings of good Service, then went into *Lancaſhire* to *Hartſhaw* to their Monthly Meeting, which was large and powerful, there I met with *Leonard Fell*; we were glad to ſee one another, and true-hearted Friends were glad of that Viſit. *Thomas Trafford* and I went back to *Cheſhire*, and ſo through *Wales* to *Holyhead*, and ſtaid there about a Week for a Paſſage, then took Shipping for *Ireland*, and landed at the Hill of *Hoath*, ſo came to *Dublin*. I ſtaid the Firſt Day Meeting there, and then came to my Son-in-Law, *William Fayle*'s, and

Thomas Trafford *travel'd with* W. E.

Having ſeveral Meetings.

W. E. *meets with* Leonard Fell.

Cheſhire.

Holyhead.

1694. from thence to *Mountmelick*, where Friends receiv'd me gladly.

I attended Meetings for the Worſhip of God, as they fell in Courſe, and was with Friends in managing Church-Affairs, both in Monthly, Six-Weeks, Quarterly and Half-Yearly Meetings, and as the Service of Truth encreas'd, the Increaſes of God were multiplied in our Hearts, and gave us Abilities to perform it to his Glory, our great Comfort and Satisfaction. From our Half-Year Meeting at *Dublin*, in the Ninth Month, 1694. I went to viſit Friends in ſeveral Counties, and had Meetings, as at *Wicklow*, *John Wickham*'s, *Iſrael Webſter*'s, *Shellaly*, *Caſtledermot* Province Meeting, and at *Waterford*, *Clonmel*, *Kilcommon* and *Caſhell*, there ſeveral of our Friends met me, and accompanied me homewards.

Half-Year Meeting at Dublin. Meetings in divers places.

The firſt Day of the Second Month, 1695. I took my Journey towards the *North*, to viſit Friends, and had a comfortable Meeting near *Caſtle-Jordan*, many Friends of our Monthly Meeting being with me there. When the Meeting was ended we parted in the tender Love of God. I went on my Journey towards the *North*, accompanied with my Son-in-Law *William Fayle* and *John Barcroft*; the next Day we came to *Old Caſtle*, and ſaid a Meeting there; ſeveral Friends came to it from other Places, it being their Men and Womens Meeting Day, for ordering of Church-Affairs. The next Day we had a Meeting Fifteen Miles from thence, near *Ballyhayes*, where were many Friends, and we were

A good Meeting near Caſtle-Jordan.

A Meeting at Old-Caſtle.

Ballyhayes.

were well refresh'd, the Lord's Presence and Goodness being with us. 1695.

The next Day we travel'd about Thirty Miles into the County of *Ardmagh*, and the Day following being First Day of the Week, we were at the Meeting at *Ballyhagan*, at which were many Friends: we were greatly comforted together, and glad to see one another. From thence we went beyond *Charlemount* to visit Friends, and had a comfortable Meeting with them, then came back to *Ballyhagan* to their Fifth Day Meeting, and staid there until the *Province* Meeting, it being their Quarterly Meeting both for the Worship of God, and ordering of Church-Affairs, which held part of three Days, and was very large; so that some Friends said, *They never saw the like there before.* And Friends were well refresh'd, for the Glory of the Lord shined amongst us, his Power was over all, and his Seed in Dominion. I was helpful there to Friends, in the ordering and managing of Truth's Affairs in the Church, and they were willing and glad to be advis'd, for that the Lord Jesus, who call'd me into the Ministry, gave me a Measure of Understanding in the Ground of *Church-Government*, *Discipline* and *Gospel-Order*. The Meeting ended, and Friends and Brethren parted in great Love, Union, and Comfort of the Lord's Holy Spirit.

County of Ardmagh.

Ballyhagan.

Charlemount.

A Province Quarterly Meeting.

Friends willingly accept W. E's *Advice.*

Now the Priest of that Parish, one Dean *Reader*, had cited several Friends to the *Bishop*'s-*Court* for small Tythes; but had a Desire to speak with two or three Friends, and hearing of

Dean Reader *citeth Friends to the* Bishop's Court *for Small* Tythes.

1695. me, had a Mind to ſpeak with me in particular: ſo the Morning after our Meeting was over, it being the Second Day of the Week, three other Friends, with me, went to his Houſe, where he was ready to receive us: we diſcourſed of Things very moderately, and at large, for ſome Hours, about *Tythes* and *Miniſters Maintenance*; his great and chief Plea was the *Law of the Land*, and the *Government*, that gave it them; and when he had us'd all his Arguments to ſtrengthen his Plea, and I believe, ſaw they were all fully anſwer'd, he let his Argument fall: then I told him, that I had one thing more to offer to him, which was a Law, and a great One; which if he would do, I believ'd it would end the Difference, and that was, *To do as he would be done unto*, which is the *Royal Law of* CHRIST. So we left him moderate and loving, parting friendly.

The Law of the Land, &c. the Prieſts Plea for Tythes.

That Day we came to *John Robſon*'s, and from thence to a Meeting at *Lurgan*, where were many honeſt hearted Friends, and the Lord's Power and Preſence was with us, to our great Comfort and Satisfaction. Next Day we were at *Liſnegarvy* Meeting, where were many honeſt tender Friends, and we were refreſh'd in the Lord, and glad to ſee one another. From thence we came to *Ballinderry*, and ſtaid their Firſt Day Meeting, which was full and comfortable: then to *Grange*, and reſted one Day with *James Greenwood*, I being unwell. So we went to a Meeting near *Toberhead*, and ſeveral Friends from *Grange* accompanied us. On the Day following we were at a Meeting at *Dunclaudy*,

John Robſon. Lurgan.

Liſnegarvy.

Ballinderry.

Toberhead.

Dunclaudy.

claudy, then return'd back again to *Grange*, and ſtaid the Firſt Day Meeting there, for the Worſhip of God, and alſo the Men and Womens Meetings for the keeping of good Order in the Church, and had good Service for the Lord and his Truth on ſeveral Accounts. Honeſt hearted Friends were glad of my Company and Service; ſo we parted well ſatisfied, and comforted with the Lord's Goodneſs. 1695. Grange.

From thence we went to *Lurgan* to their Fourth Day Meeting, which was large and full with Friends and other People, there being a Marriage accompliſh'd in the Meeting that Day. I ſpoke of ſeveral things relating to that Ordinance of Marriage, as the Lord by his Power and Spirit open'd my Underſtanding, and gave me Ability: it was a heavenly powerful Meeting. From thence we went to a Meeting the next Day at *Hilsborough*, accompanied with many Friends, and had a comfortable Meeting, the Myſteries of the Kingdom of God were open'd, in the Demonſtration of the Spirit and Power of the Lord Jeſus Chriſt, his Teſtimony reach'd the Hearts of the Hearers, and God's Witneſs ſeal'd to the Truth of what was declared. Lurgan Meeting. *Things relating to Marriage declared by* W. E. *A Meeting at* Hilsborough.

We rode that Night five Miles to *Tobias Courtney*'s, and the next Day to *Lurgan*, where *William Brownlow* and *William Williamſon* came to meet me, and to take their Leave of me, being both ancient Friends: we ſtaid the Firſt Day Meeting, which was very large and full, many Friends of other Meetings came thither, and the Lord anſwer'd their Labour and good De- *A large and bleſſed Meeting at* Lurgan.

1695. ſires, in Bleſſing our Meeting with the Openings and Overflowings of his Word of Life; it was an Opportunity of Conſolation and Sweetneſs: after which Meeting we took Leave one of another, in the Love of God and Comfort of his Holy Spirit.

The Third Month Half-Years Meeting *at* Dublin.

Next Morning we took our Journey towards *Dublin*, to our Third Month *National Half-Years Meeting*, 1695. in Company with Friends from the *North*, who went up to it, where was a great Appearance of Friends from ſeveral Parts of the Nation; and the Lord's Power was with us, in the managing of Truth's Affairs, both in Doctrine and Diſcipline, the Meeting held moſt of three Days, then Friends parted in the Peace of God.

Province Meeting *at* Caſtledermot.

From thence I went in the Company of many Friends, both of *Leinſter* and *Munſter*, to our Province Meeting at *Caſtledermot*, where things (relating to a Holy Diſcipline) were managed in the Wiſdom of God, and the Lord was with us as formerly, *in ſuch Opportunities and Services which he ſanctifies to his People, and furniſheth his Servants with Spiritual Gifts to perform, as Occaſion requires, and according to the Service of the Day.* When the Meeting was over, I took leave of Friends, ſo return'd to my own Dwelling, being ready to anſwer the Lord's Service as it preſented, acording to my Ability and Gift receiv'd.

The Lord furniſheth with Gifts ſuitable to the Service required.

W. F. *viſits the Meetings of Friends in divers places.*

Soon after my Return Home, I viſited Friends at *Dublin*, *Edenderry* and *Mountrath*, having Meetings with them at each Place. Our next *Provincial* Meeting being at the Moat, I went thither,

thither, where were Friends from ſeveral Parts, and many other People, we had a good ſerviceable Meeting, the Lord's ancient Goodneſs being with us; after which I went home. 1695.

SECT. XV.

In 1695. W. E. *with ſeveral others, did preſent to the* Legiſlature *the* CASE *of Friends. He viſits* Munſter *Province, and attends* National *and* Provincial Meetings, *in which were given ſeaſonable Admonitions againſt* Covetouſneſs, *and Great Things of this World.*

ABout this time the Parliament met at *Dublin*, and we underſtanding that the Prieſts were endeavouring to get an Act, to *recover Tythes in Temporal Courts*, in ſuch manner as would much prejudice us, I went to *Dublin*, where I met with other Friends, and join'd with them in Service, for the Eaſe of Friends, labouring with many of the Members of Parliament, both *Lords* and *Commons*, as alſo with *Judges*, to let them underſtand, *how prejudicial it would be to the King's Subjects in general, and moſt of all to us.* They were generally kind and friendly; when I had been concern'd there ſome time in that Service, and alſo in Meetings for the Worſhip of God, I return'd home.

The Prieſts, &c. endeavour for an Act to recover Tythes *in* Temporal Courts.

The prejudice of ſuch an Act ſhewed to the Members Parliament.

From thence I went to the *Quarterly* Meeting for *Leinſter* at *Caſtledermot*, where the Lord's Power and Preſence appear'd mightily with us, both in our Meetings for Worſhip, and in Mens Meetings for Truth's Affairs, relating to Diſci-

Leinſter Quarterly Meeting at Caſtledermot.

1695. pline in the Church. And having perform'd that Service, I rode again to *Dublin*, in Company of ſeveral Friends; and after ſome time ſpent there in the Service of Truth, I went to a Meeting at *Edenderry*, where a Marriage was ſolemnized, and many Friends and others were preſent: an heavenly Meeting we had, and Divine Things were open'd to the Underſtandings of the People. That Night I went with my Son in Law, *William Fayle*, to his Houſe, and next Day was at *Ballynolert* Meeting, and ſo return'd Home: ſhortly after rode to *Birr*, in Company of ſome Friends, to be at the Burial of the eldeſt Son of *Thomas Winſloe*, which being on the Firſt Day of the Week, many People came to the Meeting, and alſo went with the Corps to the Grave-Yard: I had good Service for the Lord, and his Teſtimony was over all, bleſſed be his Name for ever, who gives Abilities by his Power and good Spirit, to perform every Service he requires.

W. E. goes again to Dublin.

Is at a Marriage in Edenderry.

Ballynolert.

Birr.

W. E. hath good Service at Burials.

From thence I return'd Home, and about a Week after I went to the *Moat*, accompanied with *John Pim* and *Joſhua Beale*, to the Burial of *Samuel Strangman*, an honeſt ancient Friend: we had a large Meeting of Friends and others, and good Service both at the Meeting and Burying-Place; the Lord's Power and Teſtimony of his bleſſed Truth were exalted, and all ſeem'd to be ſatisfied with what was declared: After which I return'd Home.

Soon after was our *Province* Meeting at *Mountmelick* for the Worſhip of God and Truth's Affairs, in which the Lord's bleſſed Preſence was

Province Meeting *at* Mountmelick.

was with us to our Comfort and Satisfaction, afterwards I went to the National Half-Years Meeting at *Dublin*, in the Ninth Month, 1695. where were many Friends from several Parts of the Nation, and the Lord's powerful Presence was eminently with us, to our great Comfort and Encouragement in his Service. 1695.

National Half-Years Meeting at Dublin.

Some time after the Meeting was over, I return'd Home; from whence, after a short Stay there, I went to *Dublin* again, in Company with another Friend, where the Parliament was then sitting, and had before them a Bill lying, *For Recovery of* Tythes, *with triple Damages from such as did not pay them.* I join'd with Friends in Addressing the Members of Parliament, and drawing up a Paper in a general way, to shew *what Injuries and gross Abuses we had receiv'd and suffer'd, because for Conscience sake we could not pay* Tythes; *and how that the said Bill, if passed into a Law, tended to the Ruining of our Substance and Families*; with other Reasons against it. And a Copy thereof was order'd first to be given the Lord Deputy, *Henry Capell*, then to be Printed and given to the Members of Parliament, who readily heard us, and seem'd very courteous, promising to do what they could for us. So I left *Dublin* in the Company of divers Friends, and came to our *Quarterly* Meeting at *Castledermot*, where I met with some Exercise by a bitter Spirit; but by the Lord's Power, Patience and Wisdom in faithful Friends went over it.

Triple Damage for non payment of Tythes.

Henry Capell Lord Deputy of Ireland.

From thence I went to the Widow *Barcroft*'s accompanied with several Friends, and settled some

1695. ſome Concerns belonging to the Widow and her Children; ſo return'd Home accompanied with one Friend. Our next *Province* Meeting being at *Mountmelick*, I ſtaid until it was over, and ſoon after took a Journey into *Munſter*, to viſit Friends in that *Province*, accompanied with *Joſhua Northall* and ſome others, we went to *Waterford*, *Clonmel*, *Knock-Graffan* and *Toughal*, having Meetings in thoſe Places, and good Service for the Lord, his Truth and People.

Province Meeting at Mountmelick.

Munſter Province *viſited by* W. E.

From *Toughal* we went to *Cork*, in Company of ſeveral Friends of that City, who came to meet us, we ſtaid in *Cork* five Days, and had ſeveral Meetings, and were at their *Province* Meeting for the Worſhip of God and Church Affairs, and had good Service for the Lord on ſeveral Accounts, being well refreſh'd in the Lord. From thence, accompanied by Friends both of *Cork* and *Limerick*, we rode to *Charlevil*, where we had a brave heavenly Meeting, the glorious Myſteries of Life and Salvation were open'd by the Spirit and Power of *Chriſt*.

Province Meeting at Cork.

Charlevil.

From thence we went to *Limerick*, and ſtaid there three Meetings, and ſo to *Birr*, where ſeveral Friends from our Meeting met us, and we had a weighty Meeting there. I went Home to my Houſe in Company of Friends on the Twenty fifth Day of the Twelfth Month, 1695. In this Viſit we found a Godly Zealous Concern upon ſeveral Friends for *promoting the cloſe Order of the bleſſed Truth, and Practiſing thereof to the Honour of God and Good of His People*, which we were very glad of, and our Service and Labour of Love was well accepted, in

Limerick.

Birr.

Friends zealous for Goſpel-Order.

in a Brotherly Condeſcention thereto, under a Senſe of the Lord's Power and Goodneſs that was with us, which makes way through all, and gave us Satisfaction and Comfort in our Journey, Bleſſed be the Lord for ever. 1695.

Now our *Quarterly* Meeting for the Province of *Leinſter* was at hand, to be held at *Caſtle-dermot*, thither I went, accompanied with ſeveral Friends, and we had good Service, the Lord's Preſence being with us, both in our Meetings to worſhip Him, and in Meetings for *Church-Diſcipline*, in which Friends were cloſely concern'd in the Affairs of Truth, and to promote *Goſpel-Order* in the Churches. This Meeting held part of three Days, when the Service of it was over, I came Home in Company of many Friends; The next Morning I rode to *Maryborough* to ſpeak with the Lord Chief Juſtice *Pyne*, about ſome Horſes taken from ſome of our Friends. Quarterly Meeting for Leinſter.

Soon after this was our Monthly Meeting at *Mountmelick*, which I attended, and when the Service of it was over, I went to my Son-in-Law *William Fayle*'s, and viſited ſome thereabout, and from thence to a Meeting at *Edenderry*, then to *Iſaac Fuller*'s, and ſo to *John Clibborn*'s, viſiting many Friends Families up and down in that Quarter, giving Advice and Admonition as Occaſion requir'd; alſo ſtaid their Firſt Day Meeting at the Moat; and being there preſs'd in Spirit under a Senſe of ſome Miſcarriage, I clear'd my Conſcience thereof in the Teſtimony of Jeſus. The next Morning, Monthly Meeting at Mountmelick.

1695. ing, being Second Day of the Week, I rode to my own House.

Province Meeting at Castledermot.

Soon after was our *Province* Meeting for *Leinster* at *Castledermot*, which held most of three Days for the Worship of God, and ordering Church Affairs. I was there with the Elders and Brethren, and the Lord's Power and Presence mightily appear'd with and amongst us, to give us Wisdom and Understanding, also a close Concern came upon us, *To search narrowly into matters relating to Friends, and in particular, to keep out a covetous Spirit after the Riches and Great Things of this World, from amongst our Society, as knowing that it surfeits and corrupts the Mind, and darkens the Understanding of People where it prevails.* (And through the Lord's Mercy and Goodness there appeared a *Concurrence with the Concern* in most of Friends) When the Service of that Meeting was over, we parted in much Satisfaction and Comfort of Spirit: So I return'd in the Company of many Friends, and came to my own House. Our Monthly Meeting being the Week following, which I also attended.

The Danger of Riches.

SECT.

SECT. XVI.

In 1696. W. E. *writes to Friends at* London, *being unable to go thither*; *Visits* Ulster *Province, and deliberates about Marrying again: Also hath hard Exercise by a Selfish Worldly Spirit, the Danger whereof he lively describes by an apt Parable.*

ABout three Weeks after was our *National Half-Years* Meeting at *Dublin*, which began the eighth Day of the Third Month, 1696. and continued about four Days for the Worship of God and Church Affairs; many good and needful Things were there discours'd of, and assented to in Peace and Unity, the Lord's blessed Power and Presence being with us to our great Comfort, making hard things easie. 1696. National Half-Years-Meeting at Dublin.

At this Meeting I receiv'd Letters from divers Brethren in *England*, earnestly desiring, that I would be at *London* the next Yearly-Meeting; for that the Publick Service of Truth requir'd it: but I was not able to answer their Desire, because of Weakness. So I wrote, and sent a Letter with *George Rooke* and *Nicholas Gribble*, who intended to go over to that Meeting. When the Service of this our Meeting was over, I came home, accompanied with many Friends, but was weak of Body. The First Day following was our Monthly Meeting, and the next First Day after was our *Province Quarterly* Meeting, both at *Mountmelick*, to which many came from several Parts, and heavenly good Meetings we had, both for the Worship Province-Meeting at Mountmelick.

1696. ſhip of God, and managing of Church-Affairs, the Lord aſſiſting and enduing us with Wiſdom, the Teſtimony of Truth was over all, I had Ability given me from the Lord to anſwer what he required of me, before which my natural Strength was faint and weak.

Then I continued about Home for a while, keeping to our uſual Meetings, and when I grew well and able to Travel, I went to *Munſter Province* Meeting accompanied with Friends, this Meeting was at *Clonmel*, in the Fifth Month, 1696, and held two Days for the Worſhip of God, and managing Affairs of the Church, and there were many Friends from ſeveral Parts. In this Journey I had ſeveral Meetings, as at *Mountrath*, *Knockballymagher*, *Waterford*, *Wexford*, and the Monthly Meeting at *Ballinaberny*, which was full and large, and the Lord's Power and Preſence accompanied, and gave Ability in all Meetings and Services, many Hearts were tendred and comforted.

Munſter Province Meeting at Clonmel.

Meetings at Mountrath, Knockballimagher, &c.

I had alſo a Meeting at *Iſrael Webſter*'s, and one at *Shellaly*, then come to *Caſtledermot* to our *Province* Meeting, where was a great Appearance of Friends from ſeveral Parts, and many Friends in the Miniſtry both of *England* and this Nation. This Meeting held part of three Days, for the *Worſhip of God* and *Church-Diſcipline*, and the Lord's Power and glorious Preſence was mighty amongſt us, ſtrengthning our Hands in his Work, to our great Comfort and Satisfaction, both immediately and through his Servants. When the Meeting was over, we parted in the Love of God, the Teſtimony of Truth

Province Meeting at Caſtledermot.

Truth being in Dominion. So I return'd to my Houſe in the Company of Friends, on the Seventeenth Day of the Sixth Month, 1696. 1696.

Soon after which, I took a Journey into the Province of *Ulſter* to viſit Friends, accompanied with *Joſhua Northall*, and ſome others: we went to *Dublin*, and ſtaid there two Meetings upon the Firſt Day, from thence *Roger Roberts* and *Thomas Aſhton* accompanied us into the *North*; we had a Meeting at *Drogheda*, and the next Day came to *Ballyhagan*, to the *Province* Meeting, which held Part of three Days, and a great Aſſembly of Friends there was, the Lord's Power and Preſence being with us to our great Comfort and Confirmation. The Service of this Meeting being over, the two Friends from *Dublin*, aforeſaid, return'd Home, and I with the reſt of my Company went over the River *Band*, and had many heavenly comfortable Meetings at ſeveral Places, as at *Lurgan*, *Ballinderry*, *Liſnegarvy*, *Grange*, &c. In our Return we had a precious Meeting with Friends at *Lurgan* before parting, in which we were comforted and refreſh'd together, to our great Satisfaction.

W. E. *viſits Friends in* Ulſter *Province.*

River Band, *many good Meetings there-away.*

From thence we took our Journey towards *Leinſter*, accompanied with ſome Friends of *Ulſter* about Fourty Miles, and had a Meeting with Friends near *Ballyhayes*, after which the ſaid Friends, who accompanied us, returned Home. We travel'd next Day to *Old-Caſtle*, and had a Meeting with Friends there, and the Day following into *Leinſter* Province, and was at Friends Meeting at *Edenderry* the next Day, and

Ballyhayes.

Old Caſtle.

Edenderry.

1696. and on the Day following at *Ballycane* Meeting near *Geſhel*, ſo return'd Home. I had good Service for the Lord his Truth and People in this Journey through his Aſſiſtance, who gave me Strength and Ability every way; bleſſed be his Name for ever!

Ballycane, &c.

On the Firſt Day following I went to viſit Friends in their Meeting at *Mountrath*, and returning Home, abode thereaway for ſome time, frequenting our own Meetings both *Weekly* and *Monthly* as they came in Courſe; ſo went to our *Quarterly* Meeting at *Caſtledermot*, which held two Days, and the Lord's comfortable Preſence being with us, in a Senſe whereof the Affairs of Truth were managed in Peace and Concord. From thence I went to *Dublin* in the Company of ſeveral Friends, to our *National* Half-Years Meeting, which begun the Eighth Day of the Ninth Month, 1696. and held by Adjournment four Days; the Lord's glorious Preſence greatly appear'd both in Meetings for the Worſhip of Him, and thoſe for managing of *Church-Affairs*, which were gone through in Peace and Unity, to our great Satisfaction and Comfort.

Mountrath.

Quarterly-Meeting at Caſtledermot.

Half-Year-Meeting at Dublin.

After the Service of the Meeting was over, I took my Leave of Friends and Brethren in the Overflowings of the Love of God; ſo parted and went homeward, accompanied with ſeveral Friends. Now Deep of Winter coming on, and being unable to travel and labour in Truth's Service, as formerly I had done, I ſtaid for ſome time about Home, attending Meetings as they fell in Courſe, both *Six-Weeks*, *Monthly*, and *Weekly*, for the Worſhip of God, and Ser-

vices

vices relating to Truth, *&c.* So the Lord's Work went on and Truth prevail'd; which is Cause of great Gladness of Heart. 1696.

About this time it came into my Mind to marry, yet I was not hasty to proceed; but many weighty things relating to that Affair came under my Consideration, and though it would often present in my Understanding, yet I sought the Lord's Counsel, and quietly waited to know his Mind therein, until I had his gracious Answer, (in the clear Openings of his Light shining in my Heart) then finding my way clear I acquainted the Person towards whom my Mind was drawn in that Respect, *viz. Mary*, the Widow of *Joshua Strangman*, about the Age of Fourty nine Years, whom I had ground to believe would be a Comfort to me, and helpful in my Family, being a Woman of a good Understanding, and one who fear'd the Lord.

W. E. *thinks to marry again.*

After some time of Consideration, she consented thereto, provided that our Children and Friends were satisfied therewith: I also acquainted her, That if the Lord gave me Health and Ability, I must first go for *England*, to perform some Service for the Lord there, which had been before me for some time, which she was well satisfied with, being willing to stay the Lord's time; then I abode some Weeks at Home, being unwell, through Surfeit of Colds in my Travels, but our *Quarterly* Meeting for *Leinster* Province being at *Castledermot*, where Elders and Friends in the Ministry us'd to meet, and to make Enquiry, *Whether those of our Society walk'd answerable to their Holy Profession, in blameless Lives*

1696. *and Conversations*, &c. In which Service the Lord's Power and divine Presence had often been plentifully manifested amongst us.

I had a great Desire to go to this Meeting, tho' unwel in Body; so in Faith of the Lord's Ability I set forward, and rode to *Athy* (Fourteen Miles) in some Pain, and the next Morning got to *Castledermot*, to the Meeting of Elders and Brethren in the Ministry, where an Account was given from each Meeting in our Province of the State of Things amongst Friends. My Spirit was under a great Exercise for *Truth's Testimony, and the Labours of concerned Elders that were like to come under a Worldly Selfish Spirit*, wherefore I, with some other Elders and Brethren, laboured hard against it, and the Meeting was adjourn'd until the next Day.

Leinster *Province Meeting at* Castledermot.

I spent that Night in some Trouble of Mind for the Testimony of Truth, and besought the Lord for his Assistance, the next Morning early we met again, and the Lord's Power broke through all Opposition, his Testimony came over all, and things return'd into their right Channel to our great Comfort. Here (according to Order establish'd amongst us) I acquainted the Elders with my Purpose of going for *Wales* and *England*, (towards the Spring) to perform some Service in Truth's Testimony, that was before me, and they seem'd to be well satisfied therewith.

The Meeting for Discipline *difficult.*

Then Things being concluded amongst the Elders, we all went into the publick Meeting for the Worship of God, where in the Spirit and Power of the *Lord Jesus* I bore a Testimony,

ny, and by a *Parable* warned Friends of the *Mystery of Satan, in his working with Man, by drawing his Mind into the Things of this World, comparing it to the Root of a Tree, that shoots downward too deep into the Ground, from the very Heart of the Tree, and causes the Growth of much Wood and high Branches, but brings forth little or no Fruit.* From which was open'd, in the Doctrine of the Kingdom, the Danger of Riches, and great Concerns of the Things of this World. Friends Understandings were open'd, the Witness of God reached, and many tender'd in their Spirits. This Meeting held by Adjournment three Days, in which the Lord renew'd my Strength, and I was glad that I was there for the Service sake. When it was over, I returned Home. This was in the End of the Eleventh Month, 1696. 1696.

A Parable shewing why Man is unfruitful in Divine Things.

SECT. XVII.

In 1697. *He goes over to the* Yearly *Meetings at* London, Wales, Bristol *and* Colchester, *visits several Meetings through* England *and* Wales *for about Seven Months; then after his Return he solemnizes his Marriage with* M. Strangman *in* Mountmelick.

SOON after this I went to the *Moat*, and was at their Meeting on First Day, and staid until Third Day, there being a Marriage, and many People at it, both Friends and others, where I had good Service for Truth; and the 1697.

A Meeting at the Moat.

1697. next Day went Home, and on the First Day following was at our Monthly Meeting in *Mountmelick*, where I acquainted Friends in the Mens Meeting of my Intention of going for *England* shortly in Truth's Service, and desir'd their *Certificate* according to the Order establish'd amongst us, which accordingly was given.

Monthly Meeting *at* Mountmelick.

Leinster *Province Meeting at* Mountmelick.

Our Province Meeting for *Leinster* was also at *Mountmelick*, the Fourteenth Day of the first Month, 1697. and lasted two Days in the *Worship of God* and *Church-Affairs*, being a powerful and consolating Meeting, many Friends were there from several Quarters, and we took leave one of another in the sweet tender Love of God. On the Sixteenth Day of the said Month, I took leave of my Family, (who were sorrowful to part with me) and came to *Dublin* the Eighteenth Day of the same, there I staid three Meetings in *Dublin*, the last was a mighty powerful Meeting, and Things declar'd and open'd in the Power of God, not to be forgotten.

Three Meetings at Dublin.

After the said Meeting, that Evening being the three and Twentieth Day of the first Month aforesaid, I went on Board the *Mary* Yatch bound for *Holyhead* in *Wales*, many Friends went to the Water-side with me, where we took leave one of another in the tender Love of God; but three Friends were willing to bear me Company in the Lord's Service, *viz. Roger Roberts*, *George Rooke*, and *John Barcroft:* That Night we lay at Anchor in *Dublin Harbour*, the next Morning set Sail and landed at *Holyhead* about

W. E. *lands at* Holyhead

bout Noon the Day following, being the Twenty fifth of the Month aforesaid. 1697.

The next Day we took our Journey; and that Night lodg'd at *Bangor*, we hired a Guide over the Mountains, and came to *Clanroust* about the middle of the next Day, being the Seventh Day of the Week, and Twenty seventh of the Month, where we met with a Youth, a Shopkeeper, a Friend's Son, *Joseph Ellis*, who much desired we would have a Meeting there, it being a Place where no Meeting of Friends was settled; so finding Freedom and Willingness thereunto, we got a Meeting at the Inn where we lodged: and although the Parish-Priest endeavoured all he could to hinder it, yet many People came *into* and *about* the House within hearing, and the Doctrine of the Kingdom of Christ was preached in the Demonstration of the Spirit and Power of God: So the Lord's Power and Authority went over them, and kept them quiet; some were reach'd with the Testimony of Truth.

Bangor.

A Meeting at Clanroust.

After the Meeting was over, it being First Day of the Week, *David Jones*, a Friend, came there to meet us, we went that Night Home with him (about Eleven Miles) and rested the next Day, where we had a Meeting on the Day following, and were refresh'd in the Lord, and in one another; then we went to a Meeting near *Dolgelle*, at the House of *Lewis Owen*'s, and from thence to *Dolobran*, to *Charles Lloyd*'s House, and had two Meetings there. From thence to *Glanedlas* in the Company of several Friends of those Parts, to the *Yearly* Meeting for *Wales*, which held two Days for the *Worship of*

David Jones meets W. B. &c.

Dolgelle.

Dolobran.

Yearly Meeting of Wales at Glanedlas.

1697. *God* and *Church-Affairs*. I had good Service for the Lord and the Good of his People, the Lord's mighty Power broke forth amongſt us, which brought many under his heavenly Teſtimony; ſo that many bore Witneſs to the Truth, of what was offer'd in the Word of Life relating to *Church-Government* amongſt Friends.

Haverford-Weſt *in* South Wales

When the Service of the Meeting was over, *George Rooke* went into *South Wales* in Company with Friends to *Haverford-Weſt*, and I, with *Roger Roberts* and *John Barcroft*, came to *Roger Hugh*'s Houſe Twelve Miles, and the next Day had a Meeting there. I was very unwel in Body, having got Cold, which much diſabled me; yet I travel'd to *Lempſter*, there on the Firſt Day of the Week we had a large Meeting in Friends Meeting-Houſe, where Things relating to the Kingdom of Chriſt were open'd in the Demonſtration of the Spirit and Power of God; many being reached, confeſs'd to the Truth of what was ſpoken. After the Meeting was over, I was very unwel with Pain and Weakneſs in Body, which ſeized cloſely on me, and caus'd me to lie down; then a Doctor in that Town, who had been at the aforeſaid Meeting, and in whom the Witneſs of God was reach'd, that witneſſed to the Truth of what was ſpoken, hearing of my lying weak, offer'd freely to ſerve me Day or Night, according to the utmoſt of his Skill, to recover my Health and Strength, and was very careful of me, in applying things that were beneficial.

A Meeting at Roger Hugh's.

A large Meeting at Lempſter.

A Doctor being reached with Truth, is very kind to W. E.

I ſtaid there two Weeks at *Timothy Townſon*'s Houſe, *Roger Roberts* alſo ſtaid with me, and was

R. R. *helpful to* W. E.

was very helpful, *John Barcroft* being gone to *Warwickshire*. Now in that two Weeks time of Weakness, I had three Meetings with Friends in the House where I lodged, not being able to go to the Meeting-House, and I laid before them their *Shortness in managing the Lord's Business in Men and Womens Meetings, by reason whereof the Authority of their Meeting was much lessen'd, and the Service of Truth not answer'd.* 1697.

Three Meetings in the House of Timothy Townson.

Now *John Barcroft* being return'd to us, and I being much recover'd from Pain, (tho' weak) was willing to go on my Journey, so with my two Companions and *Timothy Townson* I rode to *Ross* the Twenty Sixth Day of the Second Month, 1697. being weak and full of Pain; yet travel'd the next Day with my said Companions to *Gloucester*, and at the Request of Friends there, staid a Meeting, which was appointed the next Day, and was large; I was strengthned to answer the Service in the Meeting, and the Lord's Power was graciously manifested, which heal'd me: After the Meeting was over, I sent for several Friends of that Meeting to my Lodging, and discours'd them about things that were amiss amongst them, relating to Truth's Affairs.

Ross.

A large Meeting at Gloucester.

The next Day we rode to *Nailsworth* Ten Miles, where was a Meeting and a Marriage; I had good Service for the Lord. The next Day we rode to *Bristol* to the *Yearly* Meeting for eight Counties, which held four Days, many Elders and Brethren being there, and the heavenly glorious Power of the Lord accompanied the Service. I had several Opportunities to

A Meeting and a Marriage at Nailsworth.

The Yearly Meeting *at* Bristol.

1697. ſpeak to Miniſters, Elders and others in their ſeveral Stations and Services in the Church of Chriſt; and the Lord's eminent glorious Power went over all, whereby many Hearts were made glad, and thankful to the Lord for that Viſit and Service. So in the Sweetneſs of the Love of God, and bright glorious Shining of his Power, I took my Leave of Friends, and, with my three Companions from *Ireland*, went to *Milſom*, *William Penn* and ſeveral others ſet us on our Way ſome Miles, we had a Meeting at *Milſom* on a Firſt Day, to which many came from ſeveral Places, and the heavenly Doctrine of Truth was preach'd to them, in the Demonſtration of the Spirit and Power of Chriſt. The next Day we went to *Chippenham*, and had two Meetings there, and good Service for the Lord and his Truth. From thence to *Caln*, and had a Meeting there, to which came ſeveral *Separates*, and the Lord's Power in his Teſtimony went over all.

A good Meeting at Milſom.

Two Meetings at Chippenham

One at Caln.

After the Meeting was over we rode to *Marlborough*, and the next Morning Friends coming together, ſate down to wait on the Lord, and were comforted in one another, then parted in the Love of God and Senſe of his Goodneſs. After which we rode that Day to *Newbury*, frome thence to *Ore*, where we had a Meeting next Day, and the Lord's glorious Power was with us; many heavenly divine Things were open'd, in the *Doctrine of the Kingdom of Chriſt*.

A Meeting at Marlborough.

Newbury.

Ore.

From thence we went to *Reading*, and on the Day following had two Meetings there, being Firſt

Reading.

First Day of the Week; several of the *Separates* came to it, and the Testimony of Truth, in the Authority of the Lord's blessed Power, went over all. The next Day we came to *High-Wickham*, and had a Meeting there on the Day following; after which that Night we went to *Thomas Ellwood*'s House, and on the next Day had a comfortable Meeting in their Meeting-House at *Jordan*, and were refreshed in the Lord. 1697. High-Wickham. Jordan.

We lodg'd that Night at *Richard Baker*'s, who accompanied us the next Day to the *Yearly* Meeting at *London*, being the Twentieth Day of the Third Month, 1697. where I and my three Companions aforesaid, tarried about Ten Days in the Service of Truth, and were at many Heavenly Meetings, both for the Worship of God and Mens Meetings for managing Truth's Affairs, relating to *Church-Government*: I had great Service on several Accounts in that City, and the Lord's Power went over all. When the Service was over I parted with Elders and Brethren in the tender Love of God, and took my Journey towards *Colchester*, accompanied with *George Rooke* and *Samuel Waldenfield*, several Friends of *London* accompanying us our First Days Journey (*Roger Roberts* and *John Barcroft* left us at *London*, and went towards *Ireland*) we had several serviceable powerful Meetings in our Journey to *Colchester*, and were there at the *Yearly* Meeting, which lasted part of three Days, and a great Appearance of Friends from several Parts. I had good Service for the Lord and his blessed Truth in divers Re- Yearly-Meeting at London. Yearly Meeting at Colchester.

1697. Respects, and in the heavenly Authority of the Lord's Power, his Testimony went over all, both in *Doctrine* and *Discipline*, to the Comfort and Satisfaction of Elders and Friends.

When the Service of that Meeting was over, I travel'd towards *Norwich* accompanied with *George Rooke* and *Samuel Waldenfield* aforesaid, and had several precious serviceable Meetings by the Way; we were at *Norwich* on a First Day, at two Meetings, and the Second Day being their Monthly Men and Womens Meeting for Truth's Business: I had much Service, and good Opportunity to speak to several necessary Things relating to *Church-Government*. The next Day we came to another Meeting eight Miles from thence, accompanied with several Friends from *Norwich*, and had another Meeting the next Day but one, about Twenty seven Miles distant; after which Meeting *Samuel Waldenfield* left us, and went to *Edmundsbury* to a Meeting there.

Several good Meetings in the way to Norwich.

I went to (a Place called) St. *Ives*, accompanied with *George Rooke*, where we had a great Meeting, and good Service for the Lord to the Comfort of Friends. After the Meeting was over, we took our Leave of Friends, parting in the tender Love of God, and that Night came to *Ramsey*, and the next Day to *Ireby*, about Fourty Miles; and the next Morning were at the Meeting in *Nottingham*, where was a Marriage, and a great Rumour being spread beforehand, there gather'd a great Concourse of People, and some of them were restless by reason of

A great Meeting at St. Ives.

Ramsey. Ireby.

A Meeting and a Marriage at Nottingham

of the Throng. After the Meeting we rode to *Mansfield* and ſtaid a Meeting there. 1697.

On the Day following *John Gratton* and ſeveral Friends came thither, he went with us to *Thomas Brockſhaw*'s, and the next Morning he and *George Rooke* went to a Meeting eight Miles off, after which *George Rooke* came to me again, and on Firſt Day we had a heavenly powerful Meeting at *Tupton*, then we went to *John Gratton*'s Houſe, accompanied with ſeveral Friends, and the next Day accompanied by *John Gratton* about Ten Miles, we rode to *Stockport* in *Cheſhire*, where we had a Meeting that Evening, and on the Day following *Benjamin Bangs* came with us to *William Barnes*'s Houſe at *Sankey* in *Lancaſhire*, and we went the ſame Day to *Liverpool*, being the laſt Day of the Fourth Month, 1697.

Mansfield. Tupton. *An Evening Meeting at* Stockport. Liverpool.

There we abode ſome Days at *Robert Haydock*'s, and had a Meeting, to which Friends came out of the Country. From thence we travel'd to *Cheſter*, and had a Meeting there on the Firſt Day, many Friends of the Country came to it. Here I parted with *George Rooke*, having a Concern upon my Mind to viſit ſome Meetings in ſeveral Counties, ſo that Night I went to *John Merrock*'s in *Cheſhire*, where Friends who lived ſeveral Miles diſtant came to ſee me. I was at a Meeting at *Middlewich* the next Day, and on the Day following had one at *Franley*, the Lord's Power enabled me to perform his Service in his heavenly Teſtimony, which was acceptable to Friends on ſeveral Accounts, who were glad and well refreſhed.

Cheſter. John Merrock *in* Cheſhire. Middlewich. Franley.

The

1697. The next Day I went to *Penketh* in *Lancashire*, and was at a Meeting there on a First Day, which was large and full, many Friends came to it from *Cheshire*, and other Places: I was also at their Monthly Men and Womens Meetings for Truth's Affairs, where the Lord's Power did mightily appear, and I had good Service in divers Respects; then travelling towards *Yorkshire*, I came to *John Acridge*'s, and had a Meeting near *Caln*, which was full and large, and another four Miles from thence: So went to *Ireton*, and had a Meeting there on a First day, which was very large, many Friends came far to it, the Lord's Power was greatly manifested therein, and the Mysteries of God's Kingdom wonderfully open'd, to the Comfort and Satisfaction of that great Congregation.

Penketh. Caln. Ireton.

From thence I went to *Steeton*, and had a Meeting there; from thence to *Bradforth*, and had a Meeting two Miles off from thence; so to *Burton*, and had a Meeting at *Michael Miller*'s House on a First Day; from thence to *Pomfret* and had a Meeting there; from thence to *Selby*, and had a Meeting; and the next Day to their Monthly Meeting at *Tuckwith*; and from thence to *York*, and had two Meetings there on a First Day, the Lord's heavenly Power accompanied us to our great Comfort and Satisfaction. From *York* I went towards *Burlington*, having sent Word before, to have a Meeting there the next Day; and from thence to *Scarborough*, and had a Meeting there, Friends were tender and well refresh'd.

Steeton. Bradforth. Burton. Pomfret. Selby. Tuckwith. York. Burlington. Scarborough

Then

Then I went to *Whitby* and had a Meeting; and from thence to *Gisborough*, where *Joseph Inman*, a Friend from *Ireland*, who had come over to visit his Relations, met me, and accompanied me until I return'd again to *Ireland*, at *Gisborough* I had a Meeting on a First Day, to which came many Friends from several Places, and the Lord's Power mightily appear'd amongst us; many precious Things were open'd, and close Gospel Order recommended, which was very needful there, and in many Places, wherefore it lay upon me to stir up Friends to their Duty in Gospel Discipline. Then I went into *Bishoprick* to *Stockton*, and a living powerful Meeting we had there; and from thence into *Darlington*, and so to *Rayby*, and had a Meeting there; and from thence over *Stainmoor* to *Sedgber*, and had a Meeting at Friends Meeting-House on a First Day, which was large and very full, many Friends coming far thereto, we were well refresh'd and comforted in the Lord. So we parted in the Love of God, and sweet Peace and Unity one with another.

1697. Whitby. Gisborough. Stockton. Darlington. Rayby. Sedgber.

From thence I went to *Kendal*, and had a Meeting there: from thence to *Cumberland*, and was at a Meeting at *Pardsey-cragg*; so to that Counties Monthly Mens Meeting for *Church-Affairs*, and from thence to the *Border*-Meeting on a First Day; and the next Day, being the Thirtieth of the Sixth Month, we took our Journey into *Scotland*, and got that Night to *Dumfreeze*, being Twenty four Miles; and the next Day to *Moneygoff* about Fourty Miles, and so

Kendal. Pardsey-cragg *in* Cumberland. *County* Monthly Meeting. Border-Meeting. Scotland. Dumfreeze. Moneygoff.

1697. so to *Port-Patrick*, where I sent back my Horse with *John Rutlidge* and *Henry Iveson*, two Friends that came from *Cumberland* to accompany us to this Port.

Port-Patrick

Next Day we took Boat, and on the Day following landed at *Dunnaghadee* in *Ireland*, being the third Day of the Seventh Month, 1697. there I hired a Horse, and rode to *Lisnegarvy* Twenty Miles, and from thence to *Richard Boyes*'s, and had a Meeting there on a First Day, so to *Lurgan*, and had a Meeting there; and from thence to *Ballyhagan*, and was at the *Province* Meeting, which held part of two Days, for the Worship of God and Affairs of the Church. Then I went to *Dublin* in Company with several Friends, who had a Service to attend there. The Parliament then Sitting, I tarried a Week there, and attended Meetings as they came in Course: then took my Journey homewards, several Friends accompanying me, and the next Day came to my House near *Rossenallis*, being the Twenty Second Day of the Seventh Month, 1697. where I found my Family well, through the Lord's Preservation, who drew me from them in his Service, and enabled me to perform it, for the Good of many, to his Praise and Honour, who is worthy for ever.

Dunnaghadee *in* Ireland.

Lisnegarvy.

Lurgan.

Ballyhagan.

The Province Meeting.

The Parliament sit at Dublin.

Rossenallis.

Soon after was our Monthly Meeting at *Mountmelick*, where I and *Mary Strangman* presented our Intentions of Marriage to the Men and Womens Meetings, and in the Week following presented it again to the *Province* Meeting at *Castledermot*, where the Lord was with

W. E. *and* M. S. *present their Intentions of Marriage.*

with us. When the Service of that Meeting was over, which held part of three Days, I came to *Mountmelick*. 1697.

Mountmelick.

Soon after I went to *Mountrath*, and ſtaid two Meetings; but the Parliament being to ſit in *Dublin*, and the Biſhops and Prieſts having prepar'd two Bills to paſs into Acts about their *Tythes* and *Maintenance*, which were like to fall heavy on Friends, (if granted.) I rode to *Dublin*, accompanied with *Gerſhon Boat* and *James Hutchinſon*, and join'd with Friends in uſing our Endeavours with the Members of Parliament, to ſtop the Prieſts Proceedings, and in order thereto we drew up in Writing our Objections, and order'd them to be Printed, in Readineſs to give in to the Parliament, when the Prieſts Bills came into the Houſe: we likewiſe went to one of the Lords Juſtices, the Lord of *Galway*, and and acquainted him how *thoſe Bills, if they paſſed into Acts, would deſtroy the Fruits of our Labours:* Alſo gave him a Paper, that he might ſee *what the Prieſts and their Servants had taken from us without thoſe Laws; whereby he might judge, what they would do if thoſe Bills paſſed into Laws.* We did the like to the Chancellor, and ſeveral of the Parliament Men, who ſeem'd to be courteous and concern'd for us. Having put things in as good Order as well could be, to anſwer our Oppoſers, (the Parliament alſo adjourning for one Week) I left *Dublin* and came to *Mountmelick*, accompanied with two Friends.

Mountrath:

W. E. goes to Dublin.

Objections againſt an injurious Tythe *Bill.*

The Government, &c. kind to Friends.

Soon after was our *Half-Years* Meeting in *Dublin*, and I went thither accompanied with ſeveral Friends, where, with other ſincere Brethren,

Half-Years-Meeting at Dublin.

1697. thren, we were under an Exercise for the *Promotion of Truth, and removing of those Things, which hinder the Prosperity thereof.* Also a Minute was sent from that Meeting to the several Provinces, advising Friends to *watch against such hurtful Things.* After the Meeting was over, I went Home to my House, and was very unwel for some time, partly by Cold, and partly by Occasion of the Exercise I had been under for Truth's sake; but the Lord's Power carried me over and heal'd me.

W. E. unwel for some time.

Now Friends having had my Intentions of Marriage with *Mary Strangman* under their Consideration for some time, in Men and Womens Meetings, and Enquiry being made, and all Things clear; also publick Notice given of the Time and Place, upon the First Day of the Tenth Month, and Fourth of the Week, 1697. before a publick Assembly in our usual Meeting-House at *Mountmelick*, We took each other in Marriage: in which weighty Affair the Lord's heavenly Presence accompanied us, to our great Comfort and Confirmation; and many in that Meeting being sensible thereof, were refresh'd in their Spirits; also several Testimonies born to the Lord's Goodness, which attended us in that Ordinance, everlasting Praise to his worthy Name for ever, *Amen.*

His Marriage solemnized.

Now I continued some few Weeks at my own House, keeping to our Meetings as they fell in Course, until our Province *Quarterly* Meeting at *Castledermot*, where I was under some Exercise, but the Lord's Power and heavenly Testimony prevail'd, and the Service of Truth went on, so

Quarterly Meeting at Castledermot.

ſo that we had a comfortable heavenly Meeting, and Friends were refreſh'd in the Lord. When the Service of that Meeting was over, which held part of three Days in the Worſhip of God and publick Service in Truth's Affairs, I went Home, in Company with ſeveral Friends, and duly attended the Service of our Meetings, as appointed, and the Lord bleſs'd his Work, and his concern'd Servants therein, although a *Worldly ſelfiſh Spirit* in ſome ſtrugled hard, yet the Lord crown'd his Teſtimony with Dominion, his heavenly Power and Preſence appear'd with us and for us, againſt that Spirit, which ſo predominated in ſome. 1698.

SECT. XVIII.

In 1698. *He viſits Friends in the North of* Ireland. *His wiſe Counſel in a difficult Strait at the* Province Meeting. *In* 1699. *His Viſit to* Ulſter, *and ſome Part of* Connaught. *At* Rapho *and* Sligo *the Prieſts made ſome Oppoſition. He ſettles a Meeting at* H. Hamilton's, *and joins with Friends in their Provincial Viſit.*

AT our following *National* Meeting at *Dublin* in the third Month, 1698. ſeveral Teſtimonies were born in Publick, againſt that *Worldly Earthly Spirit*, by approved Brethren both of *England* and this Nation, in the Demonſtration of the Spirit and Power of God, which was glorious amongſt us there, as at other Meetings upon Truth's Service. So returning home

A Selfiſh Spirit teſtified againſt.

1698. after the Service was over, I kept to Meetings about us, and was at our next *Province* Meeting at *Castledermot*, where the Lord's sweet comfortable Presence was with us, and Matters relating to *Church Order* and *Discipline* were closely proceeded on with Unity and Love, to the great Satisfaction of faithful concern'd Friends. When the Service of this Meeting was over, which lasted part of three Days, I returned home in the Company of Friends, and kept to Meetings about us, and to the Service of them as usual.

Province Meeting *at* Castledermot.

W. E. &c. *visit Friends in the* North

In the Sixth Month, 1698. I travelled into the *North*, accompanied with some Friends, and was at the *Province* Meeting at *Lurgan*, which held part of three Days in Truth's Service, and the Lord's Power was mightily manifested amongst us to our great Comfort; then I with some Friends travelled together, and visited most Meetings in that Part of *Ulster*, then came up the Country to *Dublin*, and had three Meetings there: so to the County of *Wicklow* (accompanied with several Friends from *Dublin*) and had two Meetings in that County, and one in the County of *Wexford*, so came to *Leinster Province* Meeting at *Castledermot*, which held part of three Days, and a great Appearance of Friends, where the heavenly glorious Presence of the Lord was amongst us, and things relating to *Church Government* closely discoursed of, for the Honour of God, and good of his People; the *World and Things of it in particular were under our Consideration*, as they had been often before, *viz. The Riches, Height, Finery and Delight*

Meetings at Dublin. Wicklow.

Wexford. Province Meeting *at* Castledermot.

Height of Mind, &c. *hindereth Truth's prosperity.*

light thereof, which too much prevailed to the Damage of many, and Hinderance of Truth's Prosperity; as also to the Grief and Wounding of the Hearts of true, sincere, self-denying Friends, who loved the Truth more than all. 1698.

After much Discourse how to stop the Stream thereof, that it might not prevail over our Society, it appear'd difficult to accomplish, and the Way intricate, how to deal with such, to *bring them into the Bounds of Christian Moderation, to use the Creatures in their proper Places and Services, for which they were created and given of God to Men; (and avoid Covetousness.)* So the Way not opening with Clearness to proceed, I desired Friends to adjourn the Meeting, which was done, and the Friends of the said Meeting met together again, with many ancient concerned Women. I desired *we might be still, and wait on the Lord, that He might open our Hearts, and shew us how to proceed in this weighty Matter.* Accordingly Friends were all still and quiet, and the Lord fill'd our Hearts with his holy Spirit and ancient Goodness; so that the Meeting was cover'd with the Glory of the Lord, that shined amongst us, then *A Way open'd in his Divine Light, how to proceed in the present Affair, and Things were offer'd to the Meeting in that Matter, which answer'd the Witness of God in all their Hearts, so that there was an Agreement to observe the same, and many Testimonies born to Truth's Limits, and against the Covetous Worldly Spirit.* So Friends parted in much Gladness, and with great Satisfaction.

The Lord is to be waited upon for Counsel in weighty Matters.

1698. When the Service of the Meeting was over, I went Home the next Day with my Wife, keeping to our Meetings as usually, until the Ninth Month, and then rode to *Edenderry*, and was at Friends Meeting there, and from thence to *Dublin*, in company with many Friends going to our Half-Years Meeting, which held three Days in the *Worship of God* and *Church-Affairs*; divers Friends were there from several Parts of the Nation, and Things were carried on in Quietness, though there was an opposite Spirit to Truth's Testimony that did appear, yet the Lord's Power, which was with us, was over it, and Friends kept in the Wisdom of God. When the Service of that Meeting was over, I took my Journey homeward in the Company of several Friends.

Ninth Month Half-Years Meeting *at* Dublin.

Now cold Winter Weather being come, and I not able to endure Hardship, to travel in Truth's Service as formerly, being ancient, I kept to Meetings as they fell in Course; our *Province* Meeting for *Leinster* being at the *Moat*, I went thither in Company of several Friends, and we had a comfortable Meeting, several Friends in the Ministry from *England* were there, and had a time to clear themselves in their Service, whereby Friends and others were edified. When the Service of the Meeting was over, I went home again in the Company of many Friends; and sometime after, finding my Body able to ride short Journies, and having Clearness in my Spirit, I went to *Birr*, to visit Friends, and had a good fresh Meeting there.

Province Meeting *for* Leinster *at the* Moat.

A *good* Meeting *at* Birr.

The

The Week following I went to the *Moat*, accompanied with *John Pim* and *Gerſhon Boat*, and was at their Meeting on Firſt Day, which was full, and the Lord's good Preſence with us; Things relating to Truth's Teſtimony were largely open'd in the Demonſtration of the Spirit and Power of Chriſt, Friends were well refreſh'd in the Lord, and in one another; ſo I took leave of Friends there, and came Home. 1699. Moat.

Now not being able to endure Hardſhip in Travel, I ſtaid about Home, keeping to our uſual Meetings, as they fell in Courſe until the Third Month. Then I rode to *Dublin* to our *National* Half-Years Meeting, which held part of four Days, and a great Appearance of Friends from ſeveral Parts was there, and the heavenly glorious Preſence and Power of the Lord *Jeſus* was with us, both in Meetings for Divine Worſhip, and thoſe for the Service of Truth in *Church-Affairs*, many things relating thereto were cloſely manag'd in the Wiſdom of God, in great Unity, Peace and Concord. When the Service of that Meeting was over, finding my Strength of Body much decay'd, I return'd Home again in the Company of Friends. *Third Month* National Half Years-Meeting *at* Dublin.

The Week following I rode to *Caſtledermot*, to our *Quarterly* Meeting for the Province of *Leinſter*, which held part of Three Days, and the Lord's wonted Goodneſs was plentifully with us to our great Comfort and Satisfaction, and Truth's Affairs cloſely manag'd in much Unity. We parted in a Senſe of the Lord's Goodneſs, and I return'd home in the Company of Friends, and attended our Meetings as uſual, Quarterly-Meeting *at* Caſtledermot.

1699. until the Sixth Month; then finding my Health and Strength increase, I went a Journey towards the *North*, and took *New-Garden* and *Dublin* Meetings in my way, and the Lord's Power mightily accompanied his Testimony. *George Rooke* went with me from *Dublin* to the *North*, and in two Days we came to *Lurgan*.

New-Garden. Dublin. W. E. *and* G. R. *go into the North together.* Lurgan.

Next Day to the *Quarterly* Meeting near *Ballinderry*, which continued part of three Days, for the *Worship of God* and *Church* Affairs. When the Service of the Meeting was over, we went to *Lurgan* Meeting, and then to *Ballyhagan* Meeting, and so to the Meeting beyond *Charlemount*, and *Toberhead* Meeting near *Salter's Town*, where many Friends met us, also many other People came, and a heavenly Meeting it was. Then we went to *Grange*; thence to *Colerain*, and so to *Dunclaudy* Meeting, in all which Meetings with Friends, the mighty Power of the Lord did accompany us in his Word and Testimony, to the *Comfort and Confirmation of faithful Friends, and Placing of Judgment on the Unfaithful.* Now having so far gone through Friends Meetings, we entred on the Mountains in the County of *Londonderry*, and had a Meeting at *Dungivin* on a First Day, to which came many People, several Persons of Account; and all seem'd to be well satisfied with what was declared in the Authority of the Lord's Spirit and Power, which reach'd his Witness in their Hearts.

Ballyhagan. Charlemount. Toberhead. Grange. Colerain. Dunclaudy. Dungivin.

Then leaving *Londonderry* about two Miles on the Right Hand, we came to *Rapho*, in the County of *Dunnegal*, the Bishop's Place, where we

Rapho.

we lodg'd at an *Inn*, and endeavoured to get a Meeting there, but none durſt let us have a Houſe to meet in, for Fear of the Biſhop, tho' ſeveral would fain have had a Meeting to hear us: ſo the next Morning we appointed a Meeting in the Market-Place, to begin at the Ninth Hour, and went there accordingly, where ſeveral came; and while my Fellow-Labourer was declaring Truth to the People, two Prieſts came with a Conſtable, and laid Hands on him, ſaying, *He was the King's Priſoner, and muſt go with him*, the Prieſt brawl'd and rag'd; then I ſtood up by the *Market-Croſs*, and deſired them *to be civil and quiet, and hear what we had to ſay; then if any Magiſtrate had any thing to queſtion us of, we would go to him*; but the Prieſt rag'd, and was ſo full of Wrath that he trembled: They would know, *What we were? whence we came?* and, *why we came there?* I ask'd *if they were Magiſtrates?* And they ſaid, *No.* Then I told them, *We were the King's Subjects, and Inhabiters in the Nation as well as they*; and told the Prieſt that trembled, *He was full of Wrath, and not worthy ſpeaking to, unleſs he would diſcourſe ſoberly; but for the Peoples ſake, and for their Information, who had heard various Reports concerning us and our Principles, I would give them an Account both what we were, whence we came, why we came there, and what Faith and Principles we held:* So gave an Account of Things until I was clear, which the Prieſts could not endure, but went away; for the Authority of Truth was over them. And we kept the Meeting until we were clear in our Spirits, and then went

1699.

A Meeing in the Market place.

A Conſtable apprehends G. R.

The Prieſt raged againſt Friends.

W. E informs the People of Friends principles, and of their Meſſage to them, &c.

1699. to our Lodging; where, having a large Room, and an Entry adjoining, I told our Landlady (being a Widow) we intended to have a Meeting, and ſhe gave conſent: ſo we gave Notice to have it at the Fifth Hour that Evening, and a full, powerful, heavenly Meeting we had, many People of Account were there, and the powerful Teſtimony of the Word of Life went over them all.

Rapho, a large Meeting at the Inn.

The next Day we had a Meeting two Miles from thence, to which ſeveral came, and deſired to have another Meeting; but we could not ſtay then, having before appointed a Meeting at *Litherkenny*, to begin at the Firſt Hour that Afternoon, where ſome Convinced People, ſcatter'd in that Country, met us, they having Notice of our Coming; and we had a good open Meeting in the *Under-Sheriff*'s Barn, who kept the chief *Inn* in that Town: we lodged there that Night, the next Morning it was with me to have another Meeting, which accordingly we had, and it was a comfortable confirming Meeting.

A Meeting Two Miles diſtant.

Two at Litherkenny.

We adviſed thoſe few convinc'd People in that Quarter, to meet together at *Hugh Hamilton*'s Houſe, to wait on the Lord; which they aſſented to. And being clear of our Service in thoſe Parts, *William Whiteſide*, *Jacob Marſhal* and *Bartholomew Garnet*, who had been with us at divers Meetings, and helpful to us in that rough Country, return'd home; but I with my Companions, *George Rooke*, *Abel Strettell*, *Richard Guy* and *Henry Ridgway*, took our Journey towards *Connaught*, and in a little more than

two

two Days Travel came to *Sligo*, upon a Seventh Day of the Week. And the High-Sheriff of the County, and a Juſtice of the Peace living in the Town, we acquainted them; as alſo the Provoſt of the Town, that we intended to have a Meeting there next Day, they were very civil, and granted us the Market-Houſe to meet in: there was a great Concourſe of People, and the Things of God's Kingdom were largely declar'd in the Demonſtration of the Spirit and Power of *Chriſt*. The next Day we had a Meeting at *Killoony*, Six Miles from thence; but the Prieſt of the Pariſh was angry, and got a Warrant from a Juſtice of the Peace to *break up our Meeting, and to ſet us in the Stocks for an Hour*; the Conſtable came to execute it, but the Lord's Power prevented them, and therein we kept our Meeting, though the Prieſt was in the next Room; and after the Meeting he was moderate.

1699.

A Meeting in the Market Houſe at Sligo.

A Meeting at Killoony.

The Prieſt afterwards moderated.

Then we went back to *Sligo*, having appointed another Meeting there, to be on the Day following, a Merchant in the Town having a large empty Houſe, was ſo kind and friendly as to let us meet therein; where we had an heavenly glorious Meeting, for Chriſt's Teſtimony ſunk into many of their Spirits. There were ſeveral eminent People at it, one Juſtice of the Peace, and two Juſtices Wives; ſome came to us after the Meeting, and expreſs'd their Satisfaction. When the Meeting was over, we rode to *Killoony*, and lodg'd there that Night, the next Day being very ſtormy we came to *Carrickdrumrcosk*, and at our *Inn* where we lodg'd, there

1699. there being a good convenient Room for a Meeting, I ask'd the Woman of the Houſe, *If we might have a Meeting there that Evening?* ſhe gave Liberty, and Notice was given for a Meeting to begin at the Fifth Hour, many came to it, and it was a powerful opening Meeting, the People ſeem'd to be well ſatisfied, and worthy of the Opportunity.

A powerful Meeting at Killoony.

The next Day we travel'd hard to get to *Langford* in time, to get a Meeting, there; but we found the Peoples Hearts ſhut up, therefore had not one; but we lodged there that Night, and then came to the *Moat* to our *Province* Meeting, being the Twenty third Day of the ſeventh Month, 1699. where we met with many Friends Brethren and Elders, they being upon the Service of viſiting Friends in the Province, and I being one appointed by the Meeting to join in that Service; we concluded to meet in *Dublin*, the Tenth Day of the following Eighth Month. So I return'd home with Friends, having had my Health and Strength very well, to perform my Service for the Lord in the foregoing Journey; and the Lord's bleſſed Power was mighty with us, that went over all, everlaſting Praiſe to his great and glorious Name, *Amen.*

Province Meeting at the Moat.

Then according to Agreement I went to *Dublin*, to join viſiting Friends in that Service: as I went, my Horſe threw me, and I was ſorely bruiſed, but *John Pim* and my Son-in-Law *William Fayle* being with me, help'd me up, and ſtaid me with their Hands, until I recovered Strength to ſit on Horſeback. I rode in great Pain to *Dublin*, yet join'd there with the reſt of Friends

W. E. went to Dublin, in order to proceed on a Religious Viſit of Friends.

Friends appointed for the Service aforesaid, where we made *full Enquiry of Men and Women Friends, and such in general as frequented our religious Meetings, how they walked in the Truth in their Places and Stations, according to Gospel Order, that their Lights might shine before Men in a good and righteous Conversation, to the Glory of God, who had called and gathered us to be a People.* We had several Meetings on the like Account in that City, and spent three Days in such Service to good Purpose, the Lord's Power and heavenly Presence being with us, which crowned our Labours, and made them acceptable. 1699.

Several Meetings in Dublin on that account

And when clear, we went from thence in Peace and Comfort of the Lord's good Spirit, and that Day came to *Wicklow* Twenty four Miles; but I rode in great Pain of the Hurt I got by the Fall off my Horse, yet the Lord's Goodness help'd me through. We had three Meetings with Friends in that County, upon the like Enquiry as at *Dublin*. Then we went to the County of *Wexford*, and had two Meetings with Friends there on the like Account: then to the County of *Catherlough*, and had two Meetings with Friends upon the same Occasion; in all which Meetings we had good Satisfaction in our Labours of Love for the Honour of God, and Good of one another. Now our Service being over in this Visit, we returned Home, and the Week following the *Quarterly* Province-Meeting for *Leinster* being appointed at *Catherlough*. I rode thither, where was a very great Appearance of Friends from several Parts, and a great Concourse of other People: the

Wicklow.

Wexford.

Catherlough

Quarterly Province Meeting at Catherlough

1699. the Meeting held part of three Days for the *Worſhip of God* and *Church-Affairs*; it was a powerful heavenly Meeting, the Lord's Power was over all, and his Witneſs was reached in many Hearts, to their great Satisfaction and Comfort.

Here we made our Return to the Mens-Meeting of our Service in the Viſit before-mention'd, which ſeem'd to be ſatisfactory. After this Meeting ended I returned Home, and kept to our uſual Meetings; alſo viſited Friends at *Mountrath*, and went to the Burial of *Elizabeth Smith* near *Edenderry*, having good Service at the *Grave-Yard* in the Teſtimony of Truth, many Friends and others being there: After which I tarried the Meeting of Friends at *Edenderry*, and then came to *Ballynolert*, and ſtaid one Meeting there; ſo came with *Robert Hoope* and *John Barcroft* to our Meeting at *Mountmelick*, and ſome time after went to the *Moat*, where we had ſeveral Meetings, and the Lord's Power and Goodneſs was with us, in which we were well refreſh'd together. After which I return'd Home, and kept to our Meetings as they came in Courſe, until the latter End of the Second Month, 1700.

Mountrath. *Burial of* Elizabeth Smith *near* Edenderry.

A Meeting there. Ballynolert. Mountmelick.

Several Meetings at the Moat.

SECT.

SECT. XIX.

1700.

In 1700. *He visits* Munster, *where he was much afflicted in Body. After his Recovery and Return, He,* G. R. *and* J. F. *went towards* Connaught. *At* Ayres-Court *all three were put in the Stocks. At* Abby-Boyl *they had a good Meeting in the Streets,* &c. *They writ to the Bishop of* Clougher, *and return through several Meetings in* Ulster *and* Leinster.

AT which time, I went towards *Munster* to visit Friends, and was at a Meeting at *Mountrath*, and one at *Knockballymagher*, and so went to *Limerick*, accompanied with Friends, and staid there three Meetings; we were well refresh'd in the Lord: And then rode to *Charlevil*, and staid one Meeting, from thence to *Cork*, and were there with Friends at several Meetings, it being the Time of their *Provincial* Meeting, the Lord's heavenly Presence was with us. Here I was taken with a great Pain in my right Side, yet the Lord's Power enabled me to answer the Service of that Meeting; when it was over we parted in the sweet Love of God, and Comfort of his Holy Spirit.

Mountrath. Knockballimagher. Limerick. Charlevil. Cork.

I rode in much Pain that Day (accompanied with several Friends) to *Clougheen* Twenty two Miles, where I tarried that Night, and *John Pim* with me; the next Morning we got to *John Fennell's*, and had a Meeting with Friends to worship God, whose Goodness was with us. The next Day, being accompanied with several Friends, I rode to *Thurles*, about Fourteen Miles, in

Clougheen. *A Meeting at* John Fennel's. Thurles.

1700. in great Pain, my Diſtemper increaſing. And on the Day following with much Difficulty got to *James Hutchinſon*'s, not being able to go any further; there I lay under great Affliction, which increas'd with a violent Pain, and grievous Soreneſs over my Body, yet nothing to be ſeen outwardly.

W. E. much afflicted with Bodily Pain.

Thomas Pierce of *Limerick* came with me from *Cork*, on purpoſe to help me, and adminiſtred what he thought was proper for my Diſtemper, to give me Eaſe: my Wife came and ſtaid with me, alſo ſome of my Children, and ſeveral Friends came to ſee me. In about the Space of Seventeen Days, finding ſome Eaſe, I was deſirous to go Home if poſſible, and, through the Lord's Mercy, rode thither in two Days, being Fourteen Miles. Now, the *National* Half-Years Meeting being at hand (but about a Week to it) and I, having ſome Service before me at that Meeting, was deſirous to be there to perform it, although the Diſtemper and Soreneſs remain'd much upon me; yet I was willing to truſt the Lord, who had often help'd me thro' great Weakneſs, to perform many weighty Services for his Honour, the Promotion of his *Truth* and good of his *People*.

Being easier returns home.

So I took my Journey to *Dublin*, in Company of ſeveral Friends, and in two Days got thither, being Thirty four Miles, where the Lord by his Power ſtrengthned and enabled me, to perform my Service in the Meeting at that Seaſon; there was a very great Appearance of Friends from ſeveral Parts of the Nation, and we had divers good Opportunities, the Lord's Power through

Soon after goes to the Half-Years Meeting at Dublin.

through his Spirit open'd deep Myſteries to us, both in *Doctrine* and *Diſcipline*, to our great Benefit and Comfort. When the Service of that Meeting was over, I took Horſe at *Roger Robert*'s, thither many Friends and Brethren came, where we parted after Supplication to the Lord, whoſe Love and Life flow'd in us: In two Days time I came Home to my Houſe, the Lord's Name be praiſed for evermore. 1700.

Now, finding my Body unable to endure long Journies, I kept to the Service of Meetings near Home, as they fell in Courſe; and about the Beginning of the Sixth Month, 1700. I went with *George Rooke* to a Meeting at *Ayres-Court* in *Connaught*, where few or none had been before, and another at *Ballyboy*, where many People came, and heavenly Things were largely open'd in the Teſtimony of Truth, which reach'd God's Witneſs in the Hearers, who ſignified their Satisfaction with what was declar'd, in the Demonſtration of the Lord's Spirit and Power. We likewiſe had a ſweet comfortable Meeting with Friends at *Birr*, and ſo return'd Home.

W. E. *and* G. R. *had a Meeting at* Ayres-Court *in* Connaught.

Ballyboy.

Birr.

Now, finding my Body of Ability to travel, I found ſome Openneſs in my Heart to go in Truth's Service again into *Connaught*, and ſome other Places, that wanted Viſiting with faithful Labourers. So on the Sixteenth Day of the Sixth Month, 1700. I took my Journey, accompanied with *George Rooke*, and ſeveral other Friends, and we had a Meeting at *Ballyboy*, and another at *John Aſhton*'s Houſe, where none had been before, many Profeſſors came to that Meet-

Ballyboy.

1700. Meeting, and ſeem'd to be well ſatisfied with what they heard.

Then we went to *Ayres-Court* in *Connaught*, where ſeveral Friends came, and being ſet down to wait upon the Lord, in a Barn that we had obtain'd to meet in that Day; Col. *Ayres*, who was Owner of that Place, came with a Lawyer and ſome others, together with a Conſtable and Wardens, who in a violent Manner puſh'd and haled us out of our peaceable Meeting, and drove us into the Street, then commanded the Conſtable to put me in the *Stocks*, and he did ſo; which was a Grief to the People, ſome of them wept, to ſee an ancient Man ſet in the Stocks for Worſhipping GOD, having never ſeen the like before: then many People being gather'd about the Stocks, with ſeveral Friends, *George Rooke* ſpoke a few Words by way of Exhortation; wherefore Col. *Ayres* commanded the Conſtable to ſet him in the Stocks, which he readily did; afterwards *Jacob Fuller* for the like was alſo ſet in the Stocks with us, where we ſate together in ſweet Peace and Comfort of the Lord's Holy Spirit.

W. E. G. R. and J. F. put into the Stocks at Ayres-Court

After ſome time of ſitting there, the People being troubled for us, the Conſtable open'd the Stocks, and bade me *take out my Leg*, I told him, *I did not put it in*; ſo he held the Stocks open with one Hand, and took my Leg out with the other: my Companions were alſo ſet at Liberty, and the Lord's mighty Power was with us, which *ſprung in my Heart as a Fountain, wherein I publiſh'd the mighty Day of the Lord, warning all to repent; alſo declared the Goſpel of Peace*

Afterwards ſet at Liberty, and had a good Meeting.

Peace and glad Tidings in the Openings of Life, through the Lord's Spirit; and we had a brave heavenly Meeting, Truth's Testimony was over the Heads of our Opposers, and Friends sweetly refresh'd: So parting with Joy in an heavenly Dominion, I with my Companions rode that Night to *Ballinasloe*, and some went farther, next Day we came up to the rest of our Company, and rode to *Carrickdrumroosk* Thirty five Miles, and on the Day following had a Meeting at the *Inn*, where we lodged, to which several sober People came, and seem'd to be well satisfied with what they heard.

1700.

Ballinasloe.

Carrick-drumroosk.

Then we went to *Abby-boyle*, and lodg'd at the *Burgo-Master*'s House, who let us have his Stable to meet in, at the Eighth Hour in the Morning, so Notice thereof being given, the People generally were willing to come to the Meeting, and in order thereto were gathering; but Priest *Cope*, being Dean there, obstructed what he could, and set a Company of rude Boys to make a great Noise, and a Man to play the Fool: but I went into the Street near the Dean's House, and Friends came after me, where in the Lord's Power *I sounded forth the great Day of the Lord's Coming, the Dread whereof silenc'd the Rabble, the Man also who plaid the Fool fled*; then the People gathering in the Streets, others looking out at their Chamber Windows, *I preach'd Repentance, and open'd the Way of Life and Salvation to them.* The Dean being within the Hearing of what I thus declar'd in the Lord's Power, *I challenged him to come forth before the People, to prove his Practise agreeable with Christianity, and*

Abby-boyle.

Dean Cope obstructeth a Meeting there.

The Day of the Lord's Coming sounded forth.

W. E. *preach'd Repentance, &c. to the People.*

1700. *to disprove ours if he could*; but he would not appear. So when I was clear, *George Rooke* pray'd to the Lord in the Street, and we had a good Meeting, being held and concluded in Truth's Authority, which was over all, and the People were loving.

After a good Meeting held in the Street, the People appear loving.

Then I call'd for the Man whom the Dean had sent to play the Fool, and he coming to me, I admonish'd him, he seem'd to be sorry for what he had done, saying, *He believed I was a good Man, and if he had known as much before, as he did then, he would not have done so for five Shillings.* And after our Service here was over, we took Horse and rode that Day to *Sligo*, Twenty Miles, where the High Sheriff and Magistrates were very civil and kind, and said *That any thing they could serve us in, should not be wanting*; they freely granted us the Session-House to meet in, and let us have the Key of the Door. We had three Meetings therein, and the Lord's Presence and Power was gloriously with us, which crown'd our Service, and bowed the Spirits of many, *one Justice of the Peace sate with us the first Meeting, that we might have no Disturbance.* We abode at that Town three Nights, and being clear of our Service there, rode to *Balleek*, where several desir'd a Meeting, the Owner of the Place then living there, came to us, and offer'd his *Assistance in any thing he could serve us*; but other Service being before us, hindred us from staying a Meeting there at that time.

At Sligo the Magistrates kind to Friends.

Three Meetings there in the Session-house.

Balleek.

Afterwards we came to *Petticoe*, and found Freedom in our Spirits to have a Meeting at the

Petticoe. *A good Meeting at the Inn.*

the *Inn*, where we lodg'd, and ſent abroad to give Notice of it: ſo in about three Hours time there was a brave Gathering of ſober deſerving People: it was a powerful Meeting, and they parted friendly. The next Day we rode to *Auger* Twenty five Miles, being bad Way over Mountains, and alſo a ſore Rain and Storm in our Faces, that both we and our Horſes were much foyl'd; but through the Mercy of God, we all got there well, and the next Day had a Meeting: the People were civil and quiet. 1700. Augher. A Meeting there.

The Biſhop of the Dioceſs lived about a Mile from that Place, but was not at Home, ſo could not invite him to our Meeting, but ſent him three little Books inclos'd in a Letter, a Copy whereof follows, *viz.*

For the Biſhop of *Clougher*.

FRIEND,

HERE *are a few of the true* Chriſtian Church *of Reform'd* Proteſtants, *We are upon a Viſit of our Chriſtian Friends and People, according to Chriſtian Duty, which our Saviour and his Apoſtles taught, and practis'd for our Example to follow, and becauſe of other Service on this Account; our Time would not well admit to give thee a Viſit at this time, yet thou being a* Ruling-Man *in Church Affairs, we did not forget thee; but as a Token of our Friendſhip have ſent thee here inclosed* Three little Books, *which may be for thy* A Letter to the Biſhop of Clougher.

1700. *Profit, if rightly applyed; which is all at present from thy Christian Friends,*

AUGHER, *the 27th of the Sixth Month*, 1700.

William Edmundson.
George Rooke,
Roger Roberts,
Thomas Winsloe.

After this Meeting we rode to *John Whiteside*'s near *Charlemount*, Fifteen Miles, and the next Day had a heavenly Meeting with Friends at their Meeting-House, and on the Day following went to *Toberhead* Twenty Miles; the next Day, being First Day of the Week, we had a Meeting with Friends at *Thomas Gregg*'s House, many Friends met us there, (from *Grange* and *Dunclaudy*) then we went to *Colerain*, and had a Meeting there, and several Friends came out of the Country to it; from thence we rode to *Grange*, and had a Meeting there with Friends, and another at *Antrim*.

Charlemount. Toberhead. Colerain. Grange. Antrim.

Then we went to *Richard Boyes*'s House, accompanied with many Friends, where we staid the Province Meeting, which held two Days, and a great Appearance of Friends there was, and the mighty Power of the Lord was with us; when the Service of that Meeting was over, we rode to *Lurgan*, and had a Meeting there, and another at *Ballyhagan*; then rode to Friends near *Ballyhayes*, Thirty two Miles. When we had gone through these Meetings, we rode to the County of *Longford* to get Meetings, and spread Truth in those Places; so had a Meeting at *Granard*, where none had been before, and many

Ulster *Province Meeting.* Lurgan. Ballyhagan. Ballyhayes. *County of* Longford. At Granard *a powerful Meeting.*

many came to it, which was a powerful Meeting, and many were reach'd with Truth's Testimony, and desirous to have more such Meetings. 1700.

Thence we went to *Ballinalee*, and had a Meeting about a Mile from thence, several Professors came to it, and the *Mystery of Faith* was largely opened to them. After that we had another Meeting at a Place call'd *Tristiny*, where several Friends met us from the *Moat* and *Mountmelick*, some noted Persons and others came to that Meeting, and the everlasting Gospel was largely preach'd to them in the Demonstration of the Spirit and Power of the Lord. Ballinalee. Tristiny.

After this Meeting, we rode to *Lismoiney* to *Isaac Fuller*'s, and there parted in the sweet Peace and Unity of the Lord's blessed Spirit, that accompanied us in our Travel and Service, and was *Mouth* and *Wisdom* to us in every Place where we came, so that Gainsayers could not oppose, and many confessed to the Truth of the Testimony we bore for God, and his dear Son our Lord Jesus Christ, everlasting Praise to his great Name, *Amen*. Lismoiney.

Then *George Rooke* and *Roger Roberts* went home to *Dublin*, *Thomas Winsloe* to *Birr*, and I to my own House, accompanied with *Joshua Beale* and *Richard Guy*, the Eighteenth Day of the seventh Month, 1700.

In a short time after our *Provincial Quarterly* Meeting was at *Catherlough*, and my Mind was inclin'd to be there; so I went in Faith of the Lord's Power, tho' in much Pain, and the Lord help'd me, so that I perform'd that Journey. When the Service of the Meeting was over, I Quarterly-Meeting *at* Catherlough

1700. return'd Home in the Company of ſeveral Friends. Soon after that *George Rooke* came from *Dublin*, to our Monthly Meeting at *Mountmelick*; after which we travel'd together in the *Kings-County* and County of *Tipperary*, viſiting ſome Meetings; and alſo went to *Clonmel* to the Province Meeting for *Munſter*, which held two Days for the Worſhip of God and Church Diſcipline.

Kings-County and County of Tipperary.

Munſter Province Meeting at Clonmel.

When the Service of that Meeting was over, we rode towards *Dublin* in Company of ſeveral Friends of *Munſter*, and in three Days got there; the next Day the *National Half-Years* Meeting began, and many Friends from ſeveral Parts of the Nation came to it, which held four Days in Doctrine and Church Diſcipline, and there I met with ſome Exerciſe; but the Lord's Power carried me through it, as at other times, and we had a good heavenly Meeting, and when over, parted in the Love of God and Comfort of his bleſſed Spirit; ſo I returned Home in the Company of ſeveral Friends.

National Half-Years Meeting at Dublin.

About Eight or Ten Days after I was drawn in Spirit to go again to *Dublin*, which accordingly I did, accompanied with my Son *Tryal*, and my Son-in-Law *William Fayle*, where I found Service for Truth's Teſtimony, that required my being there at that time: ſenſible honeſt-hearted Friends were glad of my Coming. I ſtaid four Meetings in *Dublin*, and the Lord's Power in his Teſtimony was over oppoſite Spirits. *One* John Beck, *who had profeſs'd Truth, and was gone from Friends for a Wife, together with his ſaid Wife, both then appearing in our pub-*

W. E goes again to Dublin.

John Beck an Apoſtate.

lick

lick Meeting for the Worſhip of God, in a bitter and envious Spirit, with railing Accuſations againſt Friends, were publickly detected, and their Folly manifeſted, and Friends were refreſh'd and comforted. So being clear, I returned homewards with my ſaid two Sons, and ſome other Friends. 1701.

That Day I came to my Son-in-Law *William Fayle*'s, and next Day to *Ballynolert*, where I ſtaid a Meeting with Friends, then came home and kept to our own Meetings, as they came in Courſe, it being Winter-Seaſon, and old Age weak'ning my Ability. In the Twelfth Month our Province Meeting falling in Courſe to be at the *Moat*, I rode thither in the Company of ſeveral Friends. The Meeting held part of two Days: it was an heavenly comfortable Meeting, Friends were ſweetly refreſh'd, and parted in the Senſe of God's Love upon their Hearts and Spirits.

Ballynolert.

Leinſter *Province Meeting at the* Moat.

Then I came Home in the Company of ſeveral Friends, and kept to Meetings near hand, as they came in Courſe, being not well that Winter; yet felt a Concern upon my Spirit to viſit ſome Places in the North of *England*. So on the Sixth Day of the Third Month following, in the Year, 1701. I went from my Houſe, tho' not in Health, and in two Days came to *Dublin* very weary; next Day the Service of our *National* Meeting begun, and a great Appearance of Elders and Friends was there from ſeveral Parts of the Nation, and the Lord's mighty Power was with us, to our great Comfort and Satisfaction, which made me eaſie over my Ilneſs. The Service of this Meeting laſted Part of Six Days.

Half-Year-Meeting at Dublin.

1701.

SECT. XVI.

In 1701. *He visits the North of* England, *in about two Months Time returns, and writes to* R. T. *an excellent dissuasive Letter against the too eager Pursuit after the* Gain, Pleasure, *and* Great Things *of this Life.*

FInding my self stronger and better in Health, through the Lord's Power which heal'd me, I laid my Intention of going for *England* before the Elders and Brethren, who gave their free Consent, *George Rooke*, *Thomas Pearce* and *Jacob Fuller* accompanied me for *England*, intending to go to *London* to the Yearly Meeting. We took Shipping at *Dublin*, on the Sixteenth Day of the Month aforesaid, and many Friends accompanied us to the Water-Side, where we parted in a sweet tender Frame, and Comfort of God's Love. We had an easie smooth Passage, and in about Thirty two Hours landed at *Nesson*, from thence we rode to *Chester*, and being at Friends Meeting there, I felt something of Opposition, which after the Meeting appear'd in a high floating Spirit of one, who could not bear Reproof, and who afterwards for Disorders was deny'd by Friends.

W. E. goes for England, *&c.*

A Meeting at Chester.

From thence we rode to *John Merrick*'s, it was a very wet Day, and I got a great Cold; from thence we went to *Middlewich* in *Cheshire*, to Friends Meeting there, it being First Day of the Week and Eighteenth of the Third Month aforesaid. In the latter End of the Meeting I was seiz'd with great Ilness, and Pain over my Body,

Middlewich.

W. E. is taken ill with Pain.

Body, and was forc'd to ſtay at the Houſe of our Friend *William Handcock* five Days, where they were very kind and tender to me. Here by a mutual Conſent *George Rooke* and *Jacob Fuller* went on their Journey towards *London*, to the Yearly Meeting, and *Thomas Pierce* ſtaid. I was not able to travel with them, and beſides was ſtop'd in my Spirit from going to *London*. When I was able I went *Northwards*, as the Way moſt clearly open'd to me, accompanied with *Thomas Pierce*. We came to *Penketh* in *Lancaſhire*, and were at Friends Meeting there on Firſt Day, where the Lord enabled me to open many Myſteries of Chriſt's Kingdom and Government, in the Demonſtration of the Spirit and Power of God, who gave me Strength over my Weakneſs, and we were well refreſh'd in the Lord; and alſo many Friends came to ſee me, and we were glad of each other.

1701.

Penketh in Lancaſhire.

From thence we went to *John Haydock*'s, and ſtaid there two Nights, where unexpectedly we met with *John Bouſted*, *Robert Atkinſon*, *Peter Fearon*, and ſeveral others, going to the Yearly Meeting at *London*: we were glad and comforted to ſee one another; but they ſeem'd to be much concern'd and troubled, that they could not have my Company to *London*. *Thomas Pierce* and I rode to *Lancaſter*, and ſtaid there one Night, and had a Meeting with Friends; alſo viſited Friends in Priſon in the Caſtle for *not paying Tythes to the Prieſts*. Next Day we rode to *Swarthmore* to ſee *Margaret Fox*, who who was then weak in Body.

John Haydock.

Lancaſter.

Swarthmore.

We

1701. We abode there three Nights, and were at their Meeting on First Day, and the Lord's Power was with us to our great Comfort, then we rode to *Kendal*, and several Friends of *Swarthmore* went with us. The next Day we rode to *Camsgill*, and staid at *Thomas Cams* three Nights, and were with them at their Meeting. From thence we went to *Kendal*, to the Monthly Meeting of Men and Women, for Business in *Church-Affairs*, and many things were largely open'd to them on that Account, which seem'd to be great Satisfaction and Comfort to many.

Camsgill.

Monthly *Meeting at* Kendal.

Then we rode Home with *John Bleakling*, and next Morning into *Rissindale*, accompanied with many Friends, where we had a large Meeting out of Doors, many came to it both Friends and others from several Places, being on a First Day of the Week, and the Lord mightily strengthned me, to declare the *Word of Life*, which reach'd many Hearts; then we rode back to *Sedgber* General Meeting, where many Friends came, both of *Yorkshire*, *Lancashire* and *Westmorland*, and a powerful heavenly Meeting it was; many Hearts were tender'd and weighty Things in the Lord's Power were open'd, relating both to *Doctrine* and *Gospel Order*; the Lord having strengthned and heal'd me of my Ilness. From thence we went to *Kirby-Stephen*, where I met with *Lancelot Lancaster* my old Acquaintance of *Little-Musgrove*, the Place where I was born.

Rissindale.

Sedgber *general Meeting*.

Kirby-Stephen.

Little-Musgrove.

I had a Desire to have a Meeting there, and ask'd him, *If he could accommodate us with a Place*

Place to meet in, who cheerfully replied he would do it: Then I rode in Company with *Thomas Pierce* to *Little-Musgrove*, where the People shew'd their Gladness to see me; and I gave them Notice of having a Meeting there on the First Day following, there having not been a Meeting there of the People called *Quakers*: they seem'd very willing and ready to further the same; so we rode on to *Appleby*, and lodg'd that Night at the Goaler's, who kept an Inn, Two Friends being Prisoners there for some Priests Demands. The next Day we rode to *Strickland-Head*, and had a Meeting there with Friends, here *Anthony Robinson* came to us, newly come from *Ireland*.

1701.

Appleby.

Strickland-Head.

Next Day we came to *Little-Musgrove*, where my old Neighbour *Lancelot Lancaster*, his Wife and Children received us with great Expression of Love and Kindness. We lodg'd there that Night, and the next Day had a great Meeting in a large Barn: many came to it from several Towns and Places thereabout, and the *Doctrine of Christ's Kingdom* was largely and powerfully declar'd, the People seem'd to be well satisfied, and express'd the same after the Meeting, with Words of great Kindness: their Hearts were open for more Meetings, but that Evening we rode to *Blew-grass* on *Stainmoor*, some of my Kinsfolk rode with us, and we lodged at a Kinswoman's House, who was glad to see me, and desirous to have a Meeting at her House.

Little-Musgrove.

Blew-grass.

The next Day I rode to *Cudderston* in *Yorkshire*, accompanied with *Thomas Pierce* and *Anthony Robinson*, and on the Day following was at Friends

Cudderston in Yorkshire

1701. Friends Meeting at *Lartinton*, where things were open'd in the Teſtimony of Truth for Friends Benefit, and we parted in a Senſe of the great Love of God. After the Meeting we rode to *Rayby*, accompanied with ſeveral Friends, there I lodg'd at *Jane Vickridge*'s Houſe, and ſtaid a Meeting there with Friends, to which ſeveral, that belong'd to other Meetings, came, and we were well refreſh'd in the Lord, and in one another. The next Morning we parted in a ſweet Senſe of the Love of God, and that Day rode to *Durham*, and lodg'd at an Inn.

Lartinton. Rayby. Durham.

The Day following went to *New-Caſtle*, and next Day, being the Firſt Day of the Week, we were at two Meetings there, the Teſtimony of Truth in the Lord's Power was delivered ſuitable to the States and Conditions of the People: And on the Day following rode to *Sunderland*, and ſtaid one Meeting there with Friends. After the Meeting we rode to *John Hall*'s, and next Day he went with us to *Stockton*, and on the Day following we had a freſh comfortable Meeting there. Next Day we rode to *Darlington*, in the Company of ſeveral Friends, and the Day following, being Firſt Day of the Week, we had two Meetings with Friends to our mutual Comfort.

New-Caſtle. Sunderland. Stockton.

The next Morning early we took our Journey towards *York*, and *Robert Trueman*, at whoſe Houſe we lodg'd in *Darlington*, went with us thither, and ſtaid the *Quarterly* Meeting there, we came in two Days there, and on the next Morning the *Quarterly* Meeting begun, it being the Second Day of the Fifth Month, 1701.

York Quarterly Meeting.

The

The ſaid Meeting was very large, and held two Days. Here we met with *George Rooke* and *Jacob Fuller*, our Fellow-Travellers out of *Ireland*, and were glad of one another. When the Service of this Meeting was over, we rode to *Nesborough*, to wit, *George Rooke*, *Thomas Pierce* and I, in Company of many Friends: there we had a Meeting in the *Talbooth* (or *Market-Houſe*) and many of the Town's People came to it; the Doctrine of *Chriſt's Kingdom* and *Myſtery of Faith* were largely open'd, and things well: ſo we parted in Peace. 1701. A Meeting at Nesborough in the Talbooth.

After this Meeting we rode to *Stubbin*, to *John Dodgens*, and ſo to *Maſſam* to Friends Meeting there, which was full, it being on a Firſt Day of the Week. The next Day we travel'd to *Bainbrig*, *William Clayton* and *John Bins* accompanied us thither; ſo taking leave return'd Home: but we rode on our Way to *Haws*, and lodg'd at a Friend's Houſe. The next Day we came to *Mallerſtang*, and lodg'd at my Couzen *Thomas Cleasby*'s: and on the Day following to *Kirby-Stephen*, to a Meeting that we had appointed before, which we kept in a large Barn belonging to the Inn; many People came, and the Teſtimony of Truth was over all, ſeveral ſeem'd to be reach'd, and we were well ſatisfied in our Labour of Love. Stubbin. Maſſam. Haws. Mallerſtang. Kirby-Stephen.

When this Meeting was over, and People gone, our Company ſtaid that Night at the Inn, *viz.* *George Rooke*, *Thomas Pearce* and my ſelf; the next Morning we rode to *Crosby-Garret*, and that Day had a ſatisfactory Meeting there with ſober People in a Barn, belonging to an Ale-Houſe; Crosby Garret

1701. House; and they seem'd to be affected, and well satisfied with what was declar'd. That Day after the Meeting we rode to *Brough*, under *Stainmoor*, and lodging that Night at an Inn, we had a Meeting there next Day in a Barn; several People came thither, who heard the Word declar'd, and were quiet; but seem'd to be a harder People than they at *Crosby* the Day before.

Brough.

After this Meeting ended, we rode to *Blew-grass* on *Stainmoor*, and there had a very throng'd Meeting; and it being on a First Day of the Week, many came to it; where the *Doctrine of Christ's Kingdom*, *Mystery of Faith*, and *Way of Salvation* was largely open'd to them, and many seem'd to be affected with what was declared, and were tender, friendly and loving. After this Meeting we parted in Peace, Love and Tenderness; so rode to *Great-Musgrove*, in Company with several Friends, having appointed a Meeting there that Afternoon, one *Thomas Waller* having promised me his Barn to meet in; but the Priest heard of it, and sent his Wardens to charge him, *That he should not let us meet there*: So we had the Meeting on a *Green* in the middle of the Town; the People came to it, and were very sober and solid, parting lovingly like Friends. Now, being clear of that Quarter, we took leave of Friends there with us, and rode to *Warecap*, and lodg'd at an Inn: Here *Thomas Pierce* was taken ill, and we staid some Part of the next Day; but he being willing to remove from thence, we took Horse and rode to *Strickland-Head*, and the next Day to *George Bewley's*. The

Blew-grass.

Great-Musgrove.

Warecap.

Strickland-Head.

The Day following we went to Friends Meeting near *William Greenup*'s; after the Meeting *Thomas Pierce* and I rode to *Margaret Fawcet*'s at *Elkſton*, *William Greenup* accompanied us; and the next Day we were at Friends Meeting at *Pardſey-cragg*; and on the Day following at Friends Meeting at *Broughton*. Friends had appointed a Meeting for us at *Boulton* on the Firſt Day following, *George Rooke* was gone before to ſee his Relations, and to give Notice of the ſaid Meeting, which was large and full, many came to it both Friends and others; and it was a glorious Meeting: after which *George Rooke* and I went to *Thomas Drury*'s, and the reſt of our Company towards *Cockermouth*.

1701.

A Meeting near Willia. Greenup's. Elkſton.

Pardſey-cragg. Broughton. Boulton.

The next Day we went to *Broughton* again, where Friends had appointed a Meeting for as many Friends in the County as were willing to come, and had a Concern for *Church-Diſcipline* and *Goſpel-Order*, both Men and Women, they being deſirous to have an Opportunity with us before we left the Nation. So Notice was given to Friends Meetings through the County, and many concern'd Friends came, both Men and Women, and the Lord's ancient Goodneſs was with us in that Meeting, where many things relating to *Church-Diſcipline* and *Goſpel-Order* were cloſely ſpoken to, and we were comforted together; ſo parted in the Love of God and Tenderneſs of Spirit.

Broughton.

That Day after the Meeting we rode to *Whitehaven*, in order to take Shipping for *Ireland*, and ſeveral Friends went with us thither; the next Morning we ſhipp'd our Horſes, and near

W. E. *and Company ſhip at* Whitehaven *for* Ireland.

1701. near the middle of the Day we went aboard, and put to Sea; but the Wind being contrary, were near four Days and three Nights at Sea: then arrived safe at *Dublin* on the Twenty sixth Day of the Fifth Month, 1701. it being the seventh Day of the Week. The next Day I staid at *Dublin* two Meetings, and that Evening several Friends, who heard of our Landing, came to *Dublin* from *Wicklow*, where they had been at the *Province* Meeting.

Two Meetings at Dublin.

The next Morning I left *Dublin*, in the Company of several Friends, and that Day came Home to my House, and found Things well, Blessed be the Lord for his Mercies and Goodness. Soon after I, with my Wife, went to see our Relations at *Ballynolert*, in the County of *Kildare*, and staid one Meeting with them, and so return'd home; then went to a Meeting at *Ballyboy*, to which many good-like, sober People came, and the Lord's Power was with us, in which the *Gospel* was preach'd, and the People seem'd to be well satisfied. From thence we went to *Birr*, and had a Meeting there; and then rode Home, accompanied with some Friends, where I wrote a Letter in the *Openings of Truth*, directed to *Robert Trueman* at *Darlington* in *Bishoprick*, as an Admonition to him and others; as followeth, *viz.*

W. E. returning home found things well.

Ballynolert.

Ballyboy.

Birr.

My

1701.

My Friend, R. T.

A Letter from W. T. to R. T. containing good Advice and Caution.

THE Remembrance of thee and thy tender Wife, in true and tender Love causes these few Lines, chiefly to renew thy Memory, to perform the Contents of thy own Letter, written to me some time ago, to give me an Account of the Ease and Peace thou foundst in thy Practice in Things, relating to the following Subject of the Lawful Things of this World; *and thou knowst what my friendly Admonition in the Love of Truth was, when I parted with thee in* York; *that thou mightst perform in Deeds, what thou hadst said in Words. And now, Dear* Robert, *I know that the* Eagerness after the lawful Things of this World, *at this time hinders many Friends Growth in the precious Truth, and their Service to it in their Day, though otherwise of great Parts and Abilities to do much Service for Truth on many Accounts, as Instruments in the Hand of God, but cannot serve God, as they ought to do, and as the Day requires. neither please the Captain of our Spiritual Warfare, as good Soldiers; if we involve and load our selves with the* Things of this World; *and this is the great Failure, and Stumbling-Block at this Day, and two many of our Society are hurt thereby, who have in measure escap'd the* Unclean, Unjust *and* Unlawful Things of this World, *and wash'd their Garments from the Spots thereof; so bear the Name of Virgins, and now sit down in the Dust, in the* Lawful Things of this World, *without a due Consideration and true Regard of the right Use and Service of them in the Creation, and to*

1701. *the Bounds and Limits of Truth, in the Getting and Using of them, in their Places and Services; so as the foolish Virgins want the Oyl, that would make their Lamps burn with holy fragrant Smell, according to Divine Knowledge, for the Promotion of the Lord's Blessed Truth on all Accounts; and would make their Lights shine, in which the Service of the Day is clearly seen, and the Glory of the Lord rising more and more, to discover all things that are offensive and must be cast out. And on this Account great Danger doth appear, that many, as the Foolish Virgins, will be shut out of the Bridegroom's Chamber, when those that are ready, who have shaken themselves from the Dust, and put on the beautiful Garments, who have Oyl in their Lamps, and do rise in the Brightness of this glorious Day of the Lord, having their Affections set on Things that are above, where Christ is, and not on Things that be upon the Earth, enter with Christ into the Wedding Chamber. Now, my Friend, I would not burthen thee with Words, but the Bowels of true Love are open to thee and thine, and I certainly know, the Enemy of Mankind is working in a mysterious Way, to overthrow many that have had their Faces* Sion-wards, *now to look back to the* Gain, Profit *and* Pleasure *in those Things that are soon gone, and a little of them will serve in their right Use with a contented Mind: so can do no less but give Notice of it, that thou and others may escape his Snares, and cast off those Burthens in this easie Gospel-Sabbath-Day, and cheerfully run the Race in the Service of God and their Generation, according to* Ability and Gift in Station and Place.

I could

I could ſay much on this Subject, but ſhall cut ſhort, and leave the Iſſue to the Lord, who is raiſing his Holy Seed, that will bruiſe the Head of the Serpent, *in this his Enterprize and evil Purpoſe, as well as in other Things, that he hath made Head in, to hinder the Lord's People in their Progreſs towards his Holy Reſt, that God hath prepared for them that love him. Though many have fallen ſhort of that Reſt in ſuch Times of Temptation: And it is to be doubted, too many, and ſome of the Stars of this Day, may fall in this Temptation, and Preſentation of the glorious Things of this World that periſh; So conclude, with Bowels of true Love to thee, and thy well meaning tender Wife. And further to let you know, that after our parting from* York, *we had Service in that County, and in* Weſtmorland *and in* Cumberland, *both with Friends and others in ſeveral Places, which I hope will not always lie buried, or return empty without ſome Fruits to the Praiſe of God, and Profit of Men. And when we were clear of that Service, we ſhip'd at* Whitehaven *for* Ireland, *and after four Days at Sea, landed ſafe and well at* Dublin; *and in the main things are well with Friends in this Nation, and a right Concern on many for Truth's Proſperity in its holy comely Order and Diſcipline; which the Lord makes to proſper in the Hands of his faithful Servants, to the great Satisfaction and Comfort of many. And here is great Openneſs in many Places, and little or no Oppoſition. The Remembrance of my Love is to honeſt Friends at* Rayby, *who are concern'd for* Good Order in the Church of Chriſt; *to* Jane Vickers, *and the reſt, and to her Friends at* 1700.

1701. Stockton, *where I lodg'd, and to* John Hall, *and to all ſuch as afore-mention'd, as if I nam'd them; for I know there are a few Names in that County that have a true Regard to God's* Honour, *and would have things well in his Houſe; but ſee that many Things want Reforming, which is their Trouble, and with ſuch my Spirit travels. And when thou ſeeſt* William Ellis, *tell him, That his ancient Friend in the Love of Truth adviſes him to take heed, that the* Topping Spirit *after the Things afore-mentioned, do not hurt him at unawares: which is my beſt Love to him.*

William Edmundſon.

SECT. XXI.

He viſits Ulſter, *and ſeveral Places in* Connaught, *where none of our Meetings had been. Is obſtructed at* Abby-boyl *by the Burgo-Maſter.*

Leinſter Province Meeting *at* Catherlough

OUR next Quarterly *Provincial* Meeting being at *Catherlough*, I went there: the Service of that Meeting held part of three Days, for the *Worſhip of God*, and Ordering Affairs in the *Church of Chriſt*. When that Service was over I went home, and that Week took my Journey to the Province of *Ulſter*, and ſo into *Connaught* in the Service of Truth, accompanied with *Joſhua Beale* and *Richard Guy*; that Day we rode to *Iſaac Fuller*'s, and the next Day *Jonathan Robinſon* went with us; we alſo met with *George Rooke* by Appointment, and the

Ulſter.

Connaught.

Day

Day following, being First Day of the Week, we had a full and satisfactory Meeting at *Abbylary*, where no Meeting of our Society had been, many good-like People came to it, the Lord's Power was with us, in which the Mysteries of his Kingdom were preach'd, and the Way of Life and Salvation open'd. The People were very attentive and tender. 1701. Abbylary.

After the Meeting we rode that Evening to *Cavan*, and the next Day beyond *Ballyhayes*, and had a Meeting with Friends there, and thereabout. Several People came to it, and many weighty Gospel Truths were delivered, suitable to the Peoples Condition, and the Service of the Day; next Day we rode to *Ballyhagan*, in the County of *Ardmagh*, and had a comfortable Meeting there with Friends; after which we rode to *John Robinson*'s, and the next Day to *Richard Boyes*'s in the County of *Antrim*, where the Quarterly Meeting for *Ulster* begun that Day, and held part of three Days for the Worship of God and Discipline of his Church, the mighty Power of God was with his Testimony, which broke through all, and wrought into a tender Submission thereto. Ballyhayes. Ballyhagan. Ulster Quarterly-Meeting at Antrim.

Then we went back to *Lurgan*, and had a large Meeting of Friends and others, where many precious Things relating to *Christ's Kingdom* and *Government*, were largely open'd in the Power of Truth, suitable to the States and Conditions of the People. The next Day we went to *Grange*, and on the Day following had a Meeting there with Friends, and we were refreshed together in the Lord. The next Day Lurgan. Grange.

1701. to *Dunclaudy*, and had a Meeting there: And next Morning we rode through the Mountains to *Dungivin*, and had a Meeting there that Day.

Dungivin.

Colerain. On the Day following we came to *Colerain*, and the next Day, being first Day of the Week, we had a full Meeting there, where the Word of Truth was powerfully preach'd, and God's Witness reach'd in many Consciences, so that many Hearts were comforted and refresh'd.

Strabane. The next Day we got to *Strabane* in the County of *Londonderry*, being Thirty four Miles; we went out before Day, and travel'd hard, it being a rainy Day. And on the Day following

Castlefin. we rode to *Castlefin*, in the County of *Dunnegal*, and had a fresh Meeting there, where none had been before: the People were attentive and sober.

New-Town-Stewart. The next Day we came to *New-Town-Stewart*, and had a throng'd Meeting there; and on the Day following we travel'd through the Mountains, a rough aad bad Road, and lodged that

Petticoe. Night at *Petticoe* in the County of *Farmannagh*, expecting to get a Meeting there, but were disappointed, and had poor Entertainment. On

Balleek. the next Day we rode to *Balleek*, and it being a sore stormy Day, of exceeding high Wind and Hail in our Faces, and bad way, both we and our Horses were sorely foil'd, and I got an ill Cold; yet in the Evening we had a satisfactory Meeting, that help'd us, and repair'd our hard Days Work. Several both *Protestants* and *Papists* were there, also a *Papist Priest*, and Truth's Testimony was over them all, without

Op-

Oppoſition, to our Comfort and Satisfaction. 1701.
The next Day we rode to *Ballyſhannon* in the County of *Dunnegal*, and on the Day following being Firſt Day of the Week, had two Meetings, the People of the Town were very attentive and ſober, although in theſe two Places laſt mention'd, no Meetings of our Society had been before. Then we went to *Sligo*, and lodged two Nights, and had a full Meeting there: From thence to *Abby-boyl* in the County of *Roſcommon*, and would have had a Meeting there, but the Burgo-Maſter (one *Wilkins*) would not ſuffer us, and hinder'd the People; wherefore I told him, *That we were the Servants of the Living God, and came to warn the People to Repentance; and inaſmuch as he obſtructed our Service, I charg'd the Sins of the People upon him*, whereat he trembled: ſo I left him.

Ballyſhannon.

Sligo.

At Abby-boyl *the Burgo-maſter obſtructeth a Meeting.*

We rode to *Carrickdrumroosk*, where ſome of our Company ſought for a convenient Place to have a Meeting, and the Steward to Sir *George St. George* had granted to let us have the Seſſion Houſe to meet in; but afterwards the Prieſt of the Town with two more diſſwaded him from it: ſo that when we went to the Seſſion Houſe, and many People gather'd to have a Meeting, the Steward told Friends, *he could not let us have it.* Then returning to the Inn where we lodged, the ſober People went along with us very friendly; where the Woman of the Inn willingly granted us a large Dining-Room to meet in, and we had a ſweet comfortable Meeting, the *Myſteries of Chriſt's Kingdom were freely declared, and the Way of Life and Salva-*

Carrick-drumroosk.

1701. *tion* largely and plainly open'd, and the Hearts of the People open and tender. The next Morning we rose early, and travelling hard, we got to *Jacob Fuller*'s about two Hours within Night, I was very weary: but rested there the next Day.

On the Day following, being First Day of the Week, we went forth early in the Morning accompanied with several Friends, and rode to *Kinagh*, and had a Meeting there that Day, where none had been before; so came back again that Night to *Jacob Fuller*'s, and on the Third Day had a Meeting there with Friends, on Fourth Day one at the *Moat*, on Fifth Day one at *Lismoiney*, and on the Sixth Day went again to the *Moat*, where I met my Wife and several Friends, who came to the Province Meeting, which begun there the next Day, when the Service of that Meeting was over, I went Home with my Wife, in the Company of several Friends, and kept to Meetings as they came in Course.

Kinagh.

Leinster Province *Meeting at the* Moat.

SECT. XXII.

W. E. *goes to the* Half-Years *Meeting at* Dublin, *is nominated to go over to* London; *but being weakly, and unable to perform that Journey, he writes an Epistle to Friends.*

National Half Years-Meeting *at* Dublin.

IN the Ninth Month following, our *National* Meeting was at *Dublin*, Beginning the Eighth Day of the said Month, as usual: so I went there, where was a large Appearance of Friends

Friends, from ſeveral Parts of the Nation, and great Numbers of others throng'd to our Meetings for the *Worſhip of God*, and much Service there was, which laſted Part of four Days, and was carried on in Peace and Concord, in the Wiſdom of God, which was with Brethren and Elders, in managing the *Affairs of Truth* in Meetings, both for *Doctrine* and *Church Diſcipline*, which ended in great Peace to the Praiſe of God and Comfort of Friends. 1701.

Now, when the Service of this great Meeting was over, I return'd home, Winter being come, and my Old Age not able to endure much Cold, or hard Travel, I attended the Service of Meetings near home, and in the Tenth Month our *Province Six Weeks* Meeting being at *Lambs-Town* in the County of *Wexford*, I had ſome Drawings upon my Spirit thither, to which I went, and had good Service there on ſeveral Accounts, the Lord's Goodneſs being with us, which crown'd our Service with Succeſs and great Comfort. When that Service was over, I rode home in the Company of *Joſhua Beale* and *Richard Guy*.

Leinſter Province Meeting at Lambs-Town.

Not long after this, there came a Letter from one of our Correſpondents at *London*, ſignifying that Friends there, were ſoliciting the Parliament, to get Amendment of the Act of the *Solemn Affirmation*, ſo called, and that ſome Friends out of *Ireland* were deſired to go over to aſſiſt in that Service according to Agreement formerly at the Yearly Meeting at *London*, and I being one nominated to go on that Service, rode to *Dublin*, where, in a few Days, moſt of

1701. of Friends from *Ulster* and *Munster*, appointed for that Service, came up.

We had several sweet comfortable Meetings in that City, both for the Worship of God and Conference in Matters relating to Faith and Principle, in which Meetings things were open'd to Edification and Comfort; my going there was of good Service, and acceptable to Friends, we being sweetly comforted together, but my ancient decaying Body not being able to perform that Journey by Sea and Land to *London*, in cold wet Winter Weather, I wrote an Epistle to Friends of *London*, and inclos'd it in a Letter to our Correspondents there, to deliver.

When I had done what Service I could in the aforemention'd, I parted with Friends in the Overflowings of the Love of God, which flowed in our Hearts, in which we supplicated his Holy Name in great Tenderness and Brokenness of Spirit. After which I return'd home in the Company of some Friends, and kept to our usual Meetings, observing the Time and Service of our Monthly and Provincial Meetings, as they came in Course.

W. E. *returns home, &c.*

SECT.

SECT. XXIII.

In 1702. *He goes over to the* Yearly Meeting *at* London. *After his Return, He, in Company with* G. R. *visits* Ulster, *then writes to the Bishop of* Kildare, *in behalf of Friends School-Master at* Mountmelick.

NOW the Time of our National Meeting at *Dublin*, in the Third Month, 1702. approaching, I went thither, where was a great Appearance of Friends from several Parts of the Nation; also Accounts were given of Truth's Prosperity, and Friends Care of the Honour of God and Credit of his blessed Truth. At this Meeting it was concluded, that some Friends of this Nation should go to the Yearly Meeting at *London*.

1702. National Half-Years Meeting *at* Dublin.

And I being one, appointed by the Meeting to go on this Concern, with Twelve other Friends: we took Shipping from *Dublin* the Fifteenth Day of the Third Month aforesaid, being accompanied with many Friends to the Water-Side, and had a sweet comfortable Meeting before Parting, the Lord's Power and Light shining in our Hearts, to the Tendring of them in his Presence, and to our great Consolation, Satisfaction and Confirmation that he owned us in this his Service. So parting with Friends, who went back, we that were appointed to go had a comfortable easie Passage, and enjoyed much of the Lord's Goodness with us. After Four Nights at Sea we landed at *Mossen* in *Wales*, and that Evening rode to *Chester*, and the next Day

W. E. *and twelve more Friends take shipping for* England.

1702. Day took our Journey towards *London*, and came thither in five Days, having had one Meeting with Friends at *Mims* by the Way, upon a First Day of the Week.

Mims.

We were gladly received by many Brethren, who greatly rejoyc'd to see us come. The next Morning the Yearly Meeting begun, and a great Appearance of Friends and Brethren from most Counties in the Nation. The Meeting continued by Adjournment five Days, and many things were discoursed relating to the Affairs of Truth and Gospel Discipline, particularly that about the *Affirmation Act*. And the Meeting came to this Agreement, *That the Dissatisfied Friends might have Liberty to solicit the Parliament for One, that might be easie to them, when Opportunity offer'd.* So after the Service of that Meeting was over, having been at some very full Meetings, and preached the Doctrine of the Kingdom of Christ, in the Demonstration of the Spirit and Power of God, to the Comfort and Satisfaction of many Hearts and Souls in that City. Being clear of that Service, we determined to leave *London*; many worthy Brethren came to take their Leave of us, and we parted in the sweet, comfortable, melting Power of the *Lord Jesus Christ*, which seals us in the Covenant of Light and Life, then took Horse, several of the Brethren of the City accompanying us some Miles.

Yearly-Meeting at London.

W. E. and Company leave London.

So we came to *Chester*, and finding an Embargo on Shipping there, rode on to *Holy-head*, (having one Meeting with Friends at *Harding* in

Chester.

in *Wales* by the way) whilst we were at *Holyhead*, *Thomas Wilson*, *Joseph Pike* and *Samuel Randall*, whom we had left behind at *London*, came up to us, and after staying there one Night, about the Tenth Hour of the Evening next Day we set sail in the Packet-Boat for *Ireland*, and about the Tenth Hour in the Evening following, came to Anchor in the Bay of *Dublin*; so that as we went together, we all return'd over together, and landed safe and well, Blessed be the Name of the Lord for all his Mercies! 1702. Harding in Wales.

I staid in *Dublin* the First Days Meeting, and on Second Day went homeward, accompanied by some Friends. Soon after our Province Meeting for *Leinster* was at the *Moat*, and I went thither in the Company of some Friends. When the Service of that Meeting was over, which held two Days, I return'd Home, and soon after was taken with a great Ilness over all my Body, occasioned by a violent Pain in my Head, which kept me at Home four or five Weeks: Then our Province Meeting being at *Castledermot*, the Twentieth Day of the Seventh Month, 1702. I being somewhat recover'd of my Ilness, went to the Meeting. Dublin. Leinster *Province* Meeting *at the* Moat. Castledermot.

When the Service of that Meeting was over, finding my self able to travel, I rode to *Dublin*, and staid one Meeting there; then took a Journey into the North, accompanied with *George Rooke*, and we had many full and precious Meetings in divers Places, both with Friends and others in several Counties, and the Lord's Power and Wisdom were mightily with us, W. E. *and* G. R. *travel together into the* North.

1702. us, to divide the *Word* according to the Conditions and States of the People; alſo his Power heal'd me of my Ilneſs, ſo that I was well and ſtrong to anſwer the Lord's Service: And having travel'd therein about three Hundred Miles in about five Weeks Space, I return'd Home.

Before I took that Journey Friends School-Maſter, who taught their Children at *Mountmelick*, had been cited ſeveral times to the Biſhop's Court, and run to, or near an Excommunication for teaching School without the Biſhop's Licence, and I having ſome Acquaintance with the Biſhop, wrote the following Letter, and ſent it to him, *viz.*

May it pleaſe the *Biſhop.*

W. E's Letter to the Biſhop in behalf of Friends School-Maſter.

THIS comes as an Addreſs *in the Behalf of a Friend of mine, who teaches our Children at* Mountmelick, *for which, and no other Cauſe of Offence, ſome Perſons have preſented him in the* Biſhop's-Court, *which may be ſuppoſed was done out of Prejudice or Self-Intereſt; for he is a quiet harmleſs* Engliſh-Man, *capable to inſtruct Children in* Learning *and* Sobriety. *Now we underſtand, that the Officers of the ſaid Court are proceeding againſt him to an* Excommunication: *ſo the Iſſue muſt be a Priſon, if not prevented by thee.*

Be pleaſed to hear a few Sentences, though in a plain Dreſs, yet true in themſelves. We are *Chriſtians*, and hold the *Faith* and *Doctrine* as deliver'd by our Saviour Chriſt Jeſus and his Apoſtles, before the Apoſtacy and Falling away

way, according as it is left on Record in Holy Scriptures, and we are conſciencious in our Duty, as much as in us lies, to educate and train up our Children accordingly. 1702.

Care taken to educate our Children.

Now Experience hath taught us, that in ſending Children to ſuch Schools, where Books are taught, filled with Idle Stories, Lying Wonders, Fopperies *and* Invented Ceremonies, *beſides* Evil Converſation, *both in* Words *and* Actions, *too much countenanced, if not encourag'd by too many School-Maſters and Miſtreſſes. Childiſh Nature in Youth is prone to liſten thereto, rather than to Things that tend to* Virtue *and* Sobriety, *and being grafted in their Minds when Young, grow up with them, and ſo obſtruct better Things, that tend to* Godlineſs *and their* Salvation.

Now, this is our Caſe plain and ſimple, which I deſire thou in Moderation may conſider, and let it have thy favourable Conſtruction, and that we are Proteſtants, *according to the* Faith *and* Doctrine *in the Reformation from* Popery *and* Apoſtacy, *the Truth whereof hath been tried on many Accounts and Occaſions, that have hapned ſince the Lord gather'd us to be a People, and the ſame hath turned to an Account of Credit to our* Proteſtant *Profeſſion. And further, in the late Calamities in this Nation, we ſuffer'd with the* Proteſtants *of the* Church of England, *ſo term'd. And ſome of us can ſay, when there was but a Step betwixt us and Death, and the Lord's Hand of Providence interpos'd, and reſtrain'd cruel vile Men. We have not ſought any Reparation for our Sufferings; but deſire, that as we are* Proteſtants, *and have ſuffer'd with you, we may now, in Time of Peace, live*

He deſires the Biſhop's favourable Conſtruction.

As we are Proteſtants *we may live peaceably under their Government.*

1702. *live quietly under you in our lawful Callings, to maintain our Families according to a good Conscience towards God and all Men.*

And now the Lord being highly provok'd by Wickedness of all Sorts, I say, If he in Justice should again bring his Scourge and overflowing Tempest over this Nation, we must suffer with the *Protestants*; for we can flee to no People, but to them: *So what you do against us, you do against your selves, and pull the House down with your own Hands, contracting Trouble to your selves, by troubling us: For if you excommunicate us, and throw us into Prison upon the Account of our* Consciences, *you must release us again, or if we die in Prison upon the Account of a* Tender Conscience, *it will be charged to the Account of him or them, that are the Cause of it; and I am sure it is the Principle of the* Right Church *of* Old England, *that are not out-byassed with Self-Interest, not to imprison People upon* Conscience *Account, and much less a Man for teaching Children to read the* Holy Scriptures, *and* Good Books *tending to Virtue.*

Such as persecute for Conscience-sake must answer for the same.

I have a Secret Belief, That thou hast no Delight or Inclination, that People should be cast into Prison on such Accounts, which makes me the more willing to let thee know the Proceedings of thy Officers in Court against our said Friend, desiring thee to read this, and so leave it to thy Discretion, and the Issue to the Lord.

POST-

1702.

POSTSCRIPT.

A *Worthy Saying of Bishop* Boyle *(called Primate of* Ireland) *against* Controversie *and* Strife *among Christians, (in these Words)* " Heaven is a quiet Place, there no Quarrels are, " and Religion is a Holy and Peaceable Thing, " which excites to Piety and Charity; but not " to Strife and Debates. *And that Noble and Worthy Prince,* KING WILLIAM, *in his Speech to the Parliamant,* " That Differences of " Names amongst Protestants might be taken " away, and no other Distinction of Religion " amongst his Subjects, but *Protestants* and " *Papists.*

Remindeth the Bishop of some worthy Sayings.

SECT. XXIV.

In 1703. *He goes over to the* Yearly Meeting *at* London *and* Bristol, *visiting many Counties in* England, *is at the* Quarterly Meetings *at* Lincoln *and* York. *After his Return, he visits Friends in the Province of* Munster.

NOW, soon after my Journey out of the North, aforesaid, our Provincial Quarterly Meeting was at *Mountmelick*, which held Part of three Days, and the Lord's heavenly Presence was with us in his Service, to our great Comfort: And in the Week following was our National Half-Years Meeting at *Dublin*, as usual, where the Lord's Power and Presence

1703.

Mountmelick.

Dublin.

1703. ſence accompanied us in a glorious Manner; a bleſſed comfortable and ſerviceable Meeting it was, and Church-Affairs therein were managed in Peace and Concord. After the Service of the Meeting was over, which held moſt of four Days, I return'd Home in the Company of ſome Friends, and continued keeping to Meetings there-a-way, not being able to travel much in cold Winter, by reaſon of Old Age.

Leinſter Quarterly-Meeting at Caſtledermot.

After a while the Quarterly Meeting for *Leinſter* Province being at *Caſtledermot*, I went thither, in Company of many Friends. The Service of that Meeting held Part of three Days, it was a comfortable Meeting, both in the Worſhip of God and for Diſcipline, which was cloſely manag'd in ſweet Unity and Concord. From thence I return'd Home with my Wife and ſeveral Friends. Our next Meeting for

Catherlough

Leinſter Province was at *Catherlough*, and I went to it; which Meeting held moſt of two Days in Worſhip and Diſcipline to good Satisfaction. Amongſt other things relating to Truth and Church Affairs, ſome Friends were appointed by the National Half-Years Meeting at *Dublin* in the laſt Ninth Month, 1702. to be at the Yearly Meeting in *London* this Year, 1703. I being one of that Number, we concluded to be at *Dublin* the Twenty Sixth Day of the Firſt Month, in order to take Shipping for *England*, on Account of that Service, *&c.* and having Intention of viſiting ſeveral other Meetings of Friends in divers Parts of *England*, our Monthly Meeting having Unity with my Concern,

gave

gave me their Certificate accordingly, as a Member thereof, as is usual in such Cases. 1703.

On the Twenty fifth Day of the First Month, 1703. I set forward from my own House, parting with my Wife in tender Love and Resignation to the Will of God: so went to *Dublin*, and there met with some of those Friends appointed to go with me for *England*; we staid two Meetings in *Dublin*, and took Shipping there on the First Day of the Second Month, *viz. George Rooke*, *John Watson*, *Thomas Pierce*, *John Hoope* and my self, many Friends accompanying us to the Water-Side, where we had a sweet comfortable Meeting in the Overflowings of the Love of God, which seal'd to us, that his Goodness would go with us; so parting with Friends that return'd, we ship'd in the Packet-Boat bound to *Nesson*, and came to Anchor in *Chester* Water next Day, and on the same Day I and *George Rooke* went to *Liverpool*, the next Day to *Penketh*, and staid a Meeting there, which was large, it being upon a First Day of the Week. Here the rest of our Company came to us, and we went to *Franley* in *Cheshire*, to a Monthly Meeting of Friends, and next Day to *Morley* to another Monthly Meeting, having good Service for the Lord in these Meetings, and Friends were comforted. From thence we came to *New-town*, where Friends desired to have a Meeting with us before we left that County, which we accordingly had to good Satisfaction and Comfort in the Lord, and in one another: That Night we came to *John Merrick*'s House in the Forest; *George Rooke* and

We intend for London.

He staid two Meetings at Dublin, *and there took Shipping.*

They anchor in Chester *Water.*

Liverpool.

Franley.

Morely.

New-town.

Forest.

1703. I, ſtaid there the next Day, but *Thomas Pierce* and *John Hoope* rode to *Nantwich*, to appoint a Meeting there on the Day following; to which we went, and People came in, ſo that we wanted room, it being on a Firſt Day of the Week.

Nantwich.

From thence we went to *Wolverhampton*, ſo on to *Sturbridge*, to *Budely*, to *Draitwich*, and to *Worceſter*, having a Meeting at each Place, and ſtaid at *Worceſter* until the Firſt Day of the Week, having two Meetings more, which were large, and Friends well comforted in the Lord, whoſe Preſence was with us in a plentiful manner. The next Day we went to *Tewksbury*, and ſtaid a Meeting there with Friends: the Day following to *Glouceſter*, and had a Meeting there; and ſo to *Nailſworth*, and was there with Friends at their Meeting, here we met with *Joſeſph Pike* come from *Cork* in *Ireland*, intending to *Briſtol*, ſo we went together, and the ſame Day was at Friends Meeting in *Briſtol*, it being their Meeting Day, and tarried in that City five Days, being the Time of their Yearly Meeting, and a very great Appearance of Friends from divers Parts. We were at ſeveral heavenly Meetings, and had good Service for the Lord and his People, the Lord's Power be-being mightily manifeſted with us in his Work.

Wolverhampton. Sturbridge. Budely. Draitwich. Worceſter.

Tewksbury. Glouceſter. Nailſworth.

Yearly *Meeting at* Briſtol.

When the Service of that Yearly Meeting was over, we took leave and parted in the melting Power and tender Love of God: ſo left *Briſtol* the Twenty ninth Day of the ſecond Month, *viz. George Rooke*, *Thomas Pierce*, *John Hoope* and I, and came to *Tidbury*, where we had

Tidbury.

had a Meeting, and the next Day to *Sudbury*; from thence to *Cirencester*, and had two Meetings there, being on a First Day of the Week; thence to *Charlow*, and had a comfortable Meeting there with Friends: From thence to *Abington*, and had a Meeting there; and on the next Day were at Friends Meeting at *Reading*, where we staid the First Day following, having two Meetings more, which were of Service and Comfort to true hearted Friends. From thence we went to *Windsor*, and had a Meeting there with Friends. 1703. Sudbury. Cirencester. Charlow. Abington. Reading. Windsor.

On the Thirteenth Day of the Third Month, 1703. we came to *London* to the Yearly Meeting, many Friends from most Counties were there, and we were at many serviceable Meetings for the Worship of God and Truth's Affairs relating to Gospel-Order; and the eminent Hand of the Lord was with us, to direct in Matters of Church Discipline. When the Service of the said Yearly Meeting was over, I staid in *London*, in Truth's Service, until the Twenty Seventh Day of the Third Month aforesaid, then took leave of Friends and Brethren in the tender Love of God, and went in Company of *Isaac Alexander* and *Thomas Pierce* to *Hertford*; several Brethren of *London* accompanying us on our Way; the next Day we had a full Meeting at *Hertford* with Friends and others. Yearly *Meeting at* London. W.E. *leaves* London. Hertford.

On the Day following we went to *Ives*, and on the next Day, being First Day of the Week, had a large Meeting there at Friends Meeting House, where the Doctrine of Christ's Kingdom was powerfully preach'd, Friends comfort- Ives.

1703. ed and well refreſh'd. The next Day we went to *Stamford* in *Lincolnſhire*, and were at Friends Meeting there; and on the Day following to *Kings-clift* in *Northamptonſhire*, having a Meeting there; and next Day back to *Stampford*, and had another Meeting there; the Day following to *Deepin*, where we had a large powerful Meeting; and from thence to *Bourn*, and had a Meetings there, which was large, many Friends came thither from other Meetings, it being on a Firſt Day.

Stampford. King's-Gift. Deepin. Bourn.

After the Meeting we went to *John Simpſon*'s Houſe at *Lobthorp*; and on the next Day to *Willoughby* to *Samuel Everet*'s Houſe, and had a Meeting there; after the Meeting we went to *Waddington*; and the next Day to *Lincoln*, to Friends Quarterly Meeting there, which held Part of two Days. When the Service of that Meeting was over, we went to *Gainsborough*, and next Day had a Meeting there; the Day following to *Brigg*, and next Day had a large Meeting there with Friends, it being Firſt Day of the Week; and ſo to *Epworth* in the Iſle of *Exham*, and had a Meeting there with Friends.

Lobthorp. Willoughby. Waddington Quarter'y-Meeting at Lincoln. Gainsborough. Brigg. Epworth.

After Meeting we went to *Thorn*, and next Day to *Selby*, ſo had a Meeting there; the Day following to *York*, to their County Quarterly Meeting, where was a great Appearance of Friends, and our Service well accepted. When the Service of this Meeting was over, *Iſaac Alexander* my Fellow-Labourer in the Goſpel of Chriſt from *London* hither went homewards, and we parted in the Love of Chriſt, in which we

Thorn. Selby. Quarter'y-Meeting at York.

we travel'd together. Then I and *Thomas Pierce* went to *Weatherby*, in the Company of several Friends, and that Day had a Meeting there with Friends: after the Meeting we went to *Leeds*; and next Day to *Hallifax*, accompanied with *Aaron Atkinson*, *Joseph Baynes*, and some other Friends; on the Day following, being the First Day of the Week, we had a full Meeting there. 1703. Weatherby. Leeds. Hallifax.

The next Day, I and *Thomas Pierce* took our Journey towards *West-Chester*, and that Day came to *John Merrick*'s in the Forest, and next Day to *Chester*, and so on to *Nesson*, to look for Shipping for *Ireland*; and not finding Conveniency there, went to *Holyhead*, where we ship'd our Horses in the *Packet-Boat*, and that Evening set Sail, having a rough Night at Sea, but through the Lord's Mercy came well into *Dublin* Harbour the next Morning, being First Day of the Week; but we got not ashore with our Horses till near Night. I was weary and sore with hard Travel and Labour, so rested at *Dublin* one Day, and on the Day following went homeward, accompanied by several Friends of *Dublin* Part of the Way. And on the Thirtieth Day of the Fourth Month, 1703. came to my own House, where through the Lord's Mercies I found things well, blessed be his Name! This Journey was above Six Hundred Miles, besides crossing the Sea. John Merrick. Chester. Nesson. Holy-head. Dublin.

Soon after I came Home, our Quarterly Meeting was at *Castledermot*, and I went there in Company of several Friends, where was a great Appearance of Friends from divers Parts, Quarterly-Meeting at Castledermot.

1703. and good Service, a Concern being upon many for Truth's Prosperity, and good Order in the *Church of Christ*. This Meeting held Part of three Days; when it was over I went Home, and kept to Meetings as they fell in Course.

Athy. Our next *Province* Meeting was at *Athy*, and I went to it in the Company of some Friends, when the Service was over, I returned Home.

W. E. *and* G.R. *travel into* Munster Soon after I took a Journey to visit Friends in the Province of *Munster*, with *George Rooke* my Companion and Fellow-Labourer in the Gospel; and having some Meetings in our Way we came to *Cork*, and were at their Province Meeting there, where were many Friends. And abiding there some Days, we had several good Meetings, in which Friends were well refresh'd in the Lord; and we parted in the Love of God: so took our Journey to *Charlevil*, where we lodged that Night, and had a Meeting; and on the next Day we rode to *Limerick*, and had several Meetings there with Friends, from thence we went to *Birr*, and so to my House.

Province Meeting *at* Cork.

Charlevil.

Limerick.

Leinster Province *Meeting at* Mountmelick. Our Province Meeting for *Leinster* being that Week at *Mountmelick*, I was there with many Friends from other Parts, and some from *England*. About this Time the Parliament sate at *Dublin*, and the Bishops and Priests having drawn up Heads of a Bill for their *more easie Recovery of Tythes*, &c. they laboured with both Houses, LORDS and COMMONS, to get the Bill pass'd into an ACT, which, if granted, was like to prove ruinous to Friends, *&c.* But through the Lord's Mercy

cy and Care over us, who gave us Favour in the Hearts of our Superiors, upon diligent Application of Friends to the Parliament, and ſhewing our Reaſons againſt Paſſing the ſaid Bill; they, in Tenderneſs to us and others whom it might affect, laid it aſide. 1703.

A Bill for Tythes rejected.

Now I was unable to ride, by Ocaſion of a Fall, but in ſome time after being recover'd, I went to our *Province* Meeting at *Caſtledermot*, where was a great Appearance of Friends of ſeveral Counties, and the Lord's good Preſence with us, and the Affairs of the Church were cloſely managed in the Wiſdom and Authority of the bleſſed Truth, to the great Comfort of concerned Friends and Brethren. There were two Friends from *England* with us, the Service of that Meeting held Part of three Days in the Worſhip of God and Diſcipline of the Church. When the Meeting was over, I returned to my own Dwelling in the Company of ſeveral Friends, cold Weather coming on, together with Old Age, my decaying Body would not admit me to travel long Journies: ſo I kept to Meetings near Home as they fell in Courſe.

Province Meeting at Caſtledermot.

SECT.

SECT. XXV.

In 1704. *He, according to his usual Custom, visits Friends in their National and Provincial Meetings, afterwards in his Sickness is resign'd to the Will of God. And gives a Summary of his Life, Faith, and Practice,* &c.

1704. National *Meeting at* Dublin.

IN the Third Month, 1704. the *National* Meeting of Friends being then at *Dublin*, as usual, I went thither in the Company of some Friends, and attended the Service of that Meeting, which held three Days in the Worship of Almighty God, and for promoting Truth and Righteousness amongst us: Comfortable Accounts were given from other Meetings of the Godly Care that was on Friends in their several Meetings and Quarters, for the Honour of the blessed Truth, as also the Good and Preservation one of another; and though some occasional Exercise hapned, yet the Lord's Power went over it, and our conclusive Meeting was full, wherein large and heavenly Testimonies were born in the Demonstration of the Spirit and Power of our Lord and Saviour Jesus Christ, to the great Comfort and Refreshment of Friends, in a Sense of which we return'd to our several Places of Abode.

Exercise happeneth there, yet the Meeting concludeth to good Satisfaction.

Munster Province *Meeting at* Cloumel.

Some time after I went to *Munster Province* Meeting at *Clonmel*, which held most of two Days, and was a refreshing comfortable Meeting, in the *heavenly Openings* of the Testimony of Jesus, and in our parting one from another, in Tenderness of Heart and Bowels of Love we

we ſweetly enjoy'd the Lord's Goodneſs, to our great Comfort and Satisfaction: So I went Home in Company of ſome Friends, and kept to adjacent Meetings as they came in Courſe, being unable to take long Journies, by reaſon of Weakneſs, and Pain over my whole Body. 1704.

Yet *Leinſter Province* Quarterly Meeting being near at *Mountmelick*, I got to it, tho' under Affliction of Body, and the Lord enabled me to anſwer what Service he required of me. The Meeting held Part of three Days in *Worſhip* and *Diſcipline*, in both which, through the Lord's Aſſiſtance by his Divine Spirit and Power, I bore a *Faithful Teſtimony for the Lord and his bleſſed Truth; ſo that if it were the laſt time the Lord would give me to appear in publick Teſtimony*, I found my ſelf clear.

Leinſter Quarterly-Meeting at Mountmelick.

W. E acquits himſelf in the Lord's Teſtimony.

After the Meeting I return'd Home, but my Ilneſs increas'd, ſo that my whole Body was under great Affliction and Pain, even nigh unto Death, no Place could give me Eaſe, many Friends and Elders came daily to ſee me; ſome from far: In whoſe Viſits I was comforted, and by their fervent Prayers, through the tender Mercy of God, the Violence of the raging Diſtemper ſomewhat abated, and was brought within Compaſs of my weak Abilities to bear. Alſo *Thomas Pierce* from *Limerick*, carefully applied Things for my Eaſe in this Time of Extremity, as heretofore he had done upon the like Occaſions, having accompanied me ſeveral times in Travel, in the Lord's Service, both in this Nation and *England*.

He is brought nigh unto Death, yet recovereth.

NOW

1704. NOW, in the Eighth Month, in the Year, 1704. and in the Seventy Seventh Year of my Age, being under much Affliction and Weakness of Body, I was resigned unto the blessed Will of the Lord: Yet were it his time would gladly have been dissolved, and at Ease, *where the Weary are at Rest, and the Wicked cease from Troubling.* For I was not afraid of Death or the Grave, but could say through the tender Mercy of God, *Death, where is thy Sting? Grave, where is thy Victory? Through stedfast Faith and Hope in my Lord and Saviour Jesus Christ, who suffer'd for me, and whom Death or the Grave could not hold; but rose again, and appears before the Father for me, as Advocate, Mediator and Interceeder*; who in my youthful Days was pleased to visit me with the Appearance of his Holy Spirit, to turn me from the Evil of my Ways, making me sensible of his Judgments and Mercies, calling me by his Grace to a Reformation, and also put me into his Service of the Ministration of the Word of Life, and Doctrine of his Kingdom, endowing me with a Talent of his Holy Spirit of Understanding in *Doctrine* and *Discipline* for the Benefit of his Church, in which I have laboured for the Space of above Fifty Years, according to my Strength and Ability, through many Troubles, deep Exercises and Perils of divers kinds, met with by *Sea* and *Land*, which fell to my Lot in my Line of the Lord's Service, both in the *Wilderness*, by *Robbers* and *blood-thirsty Murtherers*, by open *Opposers* and *Enemies* to Truth; and worst of all by *False Brethren* under the same Profession. These

He resigns unto the Will of God tho' willing to be dissolved.

Job 3. 17.

1 Cor. 15. 55.

Professeth his stedfast Faith in Christ, &c.

He hath the Testimony of a good Conscience.

1704.

And Victory by Faith in the Lord.

Theſe things and many other great Exerciſes and Straits, the Lord's Arm and gracious Providence have ſtill preſerved me through, and ſupported me over in the Faith that gives Victory, having bleſſed his Work and given the Teſtimony of his Truth Dominion to this preſent Time.

National Half-Year-Meeting at Dublin.

Now it pleaſed the Lord to give me Eaſe from my violent Pain, after a conſiderable time of Affliction, and the National Half-Year Meeting of Friends being at hand at *Dublin*, as uſual, I found ſome Drawing in Spirit to go to it, though my Body was Weak, and according to Appearance unfit to take a Journey: So I went in Faith, knowing that the Lord's Strength had carry'd me through great Weakneſs, deep Exerciſes, and ſore Afflictions, on many Accounts, in his Service, and according to Faith in him, Strength was given me to perform that Service, to the Satisfaction and Comfort of many Friends. After the Meeting was over, which held three Days, I return'd Home, in the Company of ſeveral Friends.

Leinſter Quarterly-Meeting at Catherlough

Soon after, *Leinſter* Quarterly Meeting began at *Catherlough*, I went to it, and the Lord's Power was with us in an Eminent manner, to Friends Comfort and Encouragement in the Service of Truth. After the Meeting, which held part of three Days in the Worſhip of God and Church-Affairs, was over, I return'd Home, and kept to Meetings as they came in courſe, both Weekly and Monthly.

In

1704. In the beginning of the first Month following, I had Drawings in my Spirit to go to *Dublin*, which I did, and was with Friends about a Week, and at three Publick Meetings for the Worship of God, as also at their Mens Meeting for Church-Affairs, and the Lord was pleased to fill my Heart with his Word and Testimony, as at other times, and to open many divine Mysteries, which I published in the Demonstration of the Spirit and Power of the Lord Jesus, in the Publick Meeting, as he was pleas'd to give me Ability and Utterance; in the Conclusion of the Testimony, in the fresh Opening of Life, I told the Auditory, that *in the last Calamity over this Nation, that City felt little of it, but heard the Report, and had not priz'd the Lord's Mercies so, as to walk worthy of them in that great Preservation*, And now, I was to tell them, *the Lord had a* Rod *in store for the Inhabitants of that City: (to wit* Dublin) *and I desired, in Submission to the Will of God, that it might not be such as would break them to Pieces, and bid them remember, that I had told them of it.* Another Day I was sitting in a Friend's House in that City, with several Elders and Brethren, and it sprung afresh in my Heart, to say to them, *That the Lord would make this* Earnestness *of getting the Riches of this World, in the end unto many, with whom he hath long striven, and often faithfully warn'd of the* Danger *thereof, that they might be weaned from the same, even as the Flesh, that God gave to the* Jews *in the Wilderness, when they slighted the Bread which he gave them from Heaven, and lusted*

W. E. *visits Friends in their Meetings at* Dublin.

A Rod of Judgment threatned upon the Inhabitants of Dublin *for their Ingratitude*, &c.

The Evil Effect of Covetousness, &c.

ed after the Flesh-Pots, Onions and Garlick, in Egypt. 1704.

SECT. XXVI.

In 1705. *He visits the Province of* Ulster, *accompanied with* G. Rooke; *And in* 1706. *several Places, where People were desirous to hear the Testimony of Truth: Meets with Abuse at* Roscreagh: *Visits* Leinster *Province Meeting, and the County of* Tipperary, *in company with* Thomas Wilson.

SOME time after I left *Dublin*, and return'd Home, it pleas'd the Lord to heal me so that I was very healthy, only weak of Body by reason of Old Age and Hardships, that I had endured in my Travels. I kept to Meetings near us, and was at *Dublin* at the National Meeting in the Third Month, 1705. From thence I went to the Province Meeting at *Wicklow*, for *Leinster*, and return'd to *Dublin* again, where I staid one Meeting, after which I rode to *James Ashton*'s (about Eight Miles) who was lying Sick, and we had a comfortable Meeting there, the Lord's Power and Spirit being with us, several Friends from *Dublin* were at that Meeting, we were well refreshed in the Lord; and from thence I went Home, in company of *Richard Eves*. 1705. National *Meeting at* Dublin. Leinster *Province Meeting at* Wicklow. James Ashton.

And in the Sixth Month following I had some drawings in my Spirit to visit Friends Meetings in the North of *Ireland*; so in Faith, that the Lord

1705. Lord would give me Strength to perform it, I took my Journey, and *George Rooke* from *Dublin* met me at *John Barcroft's*; we travel'd together in the Service of Truth, and went to the Province Meeting for *Ulster*, in the County of *Ardmagh*, which held part of three Days in the Worſhip of God and Church-Diſcipline, and had good Service for the Lord and his People; we viſited Friends Meetings through that Province to *Colerain*, and had large and good Meetings, and many heavenly Myſteries were open'd, in the Life and Power of the Goſpel of Chriſt Jeſus to Friends, and others that came to Meetings, to hear the Way of Truth declared.

W. E. and G. R. go into the North Ulster Province Meeting at Ardmagh.

I was made ſtrong in the Lord's Power to perform that Service, Elders and Brethren were glad of the Viſit, and Friends well comforted. When we had performed that Service, we returned homeward, and came to *Navan*, where we lodged at an Inn, and purpoſed the next Morning to have parted in the Love of God, in which we travel'd together in the Lord's Service; but I being taken very ill that Night, my Companion would not leave me, until I was ſomething eaſier.

Navan.

Then we rode together about two Miles on my Way homewards, where we met with *John Barcroft* and *Eleazar Sheldon* coming to meet us, they having heard of our returning that Way; ſo when we came to a Road that turn'd to *Dublin*, we took leave of *George Rooke*, who went Home, and I, with the other Friends, rode to *John Barcroft's*, and lodged there that Night,

Night, and the next Day to my Son-in-Law *Eleazar Sheldon*'s, and on the Day following came to my own Houſe, the Lord having enabled me by his mighty Power, that was with us in this Service, to perform this Journey of about three Hundred Miles in Old Age, Everlaſting Praiſe to his great Name, *Amen.* 1705.

Then I frequented Meetings near home, Weekly and Monthly, as they fell in Courſe, and *Leinſter* Province Quarterly Meeting being at *Caſtledermot*, I went to it, and had good Service for the bleſſed Truth, in the Openings of the Spirit of Life in Chriſt Jeſus and Power of God; the Service of that Meeting held part of three Days, as uſual; and when it was over, I went Home, and ſoon after to *Dublin*, to our *National* Half-Years Meeting, where were Friends from ſeveral Parts of the Nation, and Accounts given to the Meeting *of the Proſperity of Truth, and Preſervation of Friends therein, and Matters relating to Goſpel Order in the Church of Chriſt, being cloſely diſcourſed in ſeveral needful Points.* I was brought under great Exerciſe of Spirit, by reaſon of Oppoſers; but the Lord's Power went over all Oppoſition, in which I was comforted, and praiſed God, who is bleſſed for ever. When the Service of that Meeting was over, I return'd home in company with ſome Friends.

Leinſter Province Meeting at Caſtledermot.

Half-Years National Meeting at Dublin.

Now Winter coming on, and my old decay'd Body not able to indure Cold and Hardſhip in Travel, I kept to Meetings near Home, until the Spring following, then *Leinſter* Province Meeting being at *Catherlough*, I went there, and

Leinſter Province Meeting at Catherlough.

1706. and ſtaid the Service of that Meeting, ſo re-
turn'd Home, and ſix Weeks after was our
Caſtledermot. Quarterly Meeting for *Leinſter*, at *Caſtledermot*, in the Second Month, 1706. and I went thither, where was a great Appearance of Friends, from ſeveral Parts of the Province, and Accounts were given of the Care of Elders and concerned Friends, in every Monthly Meeting in the Province; that all, who frequented our Religious Aſſemblies, and profeſſed the Truth, might walk orderly in all Reſpects, as becometh true Chriſtians; alſo Accounts were given of *great Openneſs and Deſires in many People to have Meetings, to hear Truth's Teſtimony declared in ſeveral Places, where our Friends had no Meetings: Wherefore Friends and Brethren, who had publick Teſtimonies in the Miniſtry of the Goſpel, were encouraged to viſit ſuch Places, that thoſe good Deſires in People might be anſwered.*

Openneſs in People to hear the Truth declared.

When the Service of that Meeting was over, I return'd Home in the Company of *George Rooke*, we having determin'd to go and viſit a Quarter, where People were deſirous to hear the Teſtimony of Truth declared, and after ſtaying one Meeting with Friends at *Mountmelick*, we went to *Mountrath*, and had a Meeting there with Friends, and from thence to *Knockballymagher*, and had one there; then proceeded on our Journey from amongſt Friends, and came to *Roſcreagh*, where the People were willing and ready to let us have a convenient Place to meet in, and many came to the Meeting; but *Dominick Mead*, an Arch-Deacon, (ſo called) and Juſtice of the Peace in that Quarter,

Mountmelick. Mountrath. Knockballymagher. Roſcreagh. Dominick Mead *abuſive to Friends.*

ter, was enraged against us, and very abusive, not only with his Tongue, but also with his Hands; yet Friends Patience and wise Conduct in the Authority of the blessed Truth, prevail'd over him; so that we got two Meetings, for publishing the Gospel of our Lord and Saviour Jesus Christ, which were to our Satisfaction. 1706.

The next Day, being first Day of the Week, we had a Meeting some Miles from thence, where a noted Man in that Quarter, was willing to let us meet in his House, and a great Gathering of good-like People came to hear Truth declared; on the Day following we had another Meeting some Miles distant from thence, and several sober People came to it, who were attentive to hear the free Gospel preached, and seem'd to be well satisfied with what they heard declar'd. From thence we went to *Birr*, and staid a Meeting there with Friends, and afterwards came to my House in the Company of some Friends; in all these Meetings the Lord's good Spirit and Power strengthned and gave us Wisdom to divide the Gospel, and open the Mysteries of the Kingdom of Christ, to the Understandings of the People.

A Meeting in the House of a noted Person.

Birr.

The next Day being our Meeting Day at *Mountmelick*, *George Rooke* staid with us that Meeting, and then we parted in the Love of God; he went to *Dublin* to his Family, and our *National* Half-Year Meeting beginning at *Dublin* the eighth Day of the Third Month following, I took my Journey thither in the Company of my Wife, and several others, where

G. R. return'd home.

1706. was a great Appearance of Friends from ſeveral Parts of the Nation, and good Accounts brought of *Friends Godly Care for the Preſervation of one another in Goſpel Order, the Lord's mighty Power was with us to our great Comfort and Refreſhment, whoſe good Spirit gave us Wiſdom and Utterance both in* Doctrine *and* Diſcipline. The Service of this Meeting held three Days in the publick *Worſhip of God* and *Church Affairs*; when it was over, I return'd Home with my Wife and Friends.

Account of Friends Care from ſeveral Parts.

Province Meeting *at the* Moat.

After this, our Province Six Weeks Meeting being at the *Moat*, I found a Concern to go thither, where was a large Appearance of Friends and others, and the Lord's refreſhing Goodneſs was with us, to our great Comfort and Encouragement in this Religious Duty and Service, which held part of two Days in publick *Worſhip* and *Diſcipline*; when it was over, I went Home, and kept to Meetings as uſual, and ſoon after went to *Knockballymagher* in the County of *Tipperary*, and was at the Burial of a Daughter of *James Hutchinſon*, who had lain lingring very long, and many Friends and others came thither to her Burial, where I had good Service among them in the Teſtimony of the Goſpel of the Kingdom of Jeſus Chriſt, ſo return'd home in the Company of my Wife and other Friends.

Knockballymagher. *County of* Tipperary.

Province Meeting *at* Athy.

Moat.

Some time after our Province Meeting for *Leinſter* being by Appointment at *Athy*, I went thither, and when the Service of that Meeting was over, return'd homeward with my Wife, and ſoon after I viſited Friends at the *Moat* and there-a-way, and had four comfortable Meetings.

ings. From thence I rode to *Thomas Wilſon*'s, and ſtaid two Nights, and had a large Meeting at *Edenderry* with Friends, the Lord's Bleſſed Power being with us, and enlarging our Hearts in the Myſtery of the Doctrine of his Kingdom to our Comfort: From thence I went to *Ballynolert*, and had a Meeting with Friends there, and then return'd to my own Houſe. 1706. Thomas Wilſon's. Ballynolert.

Soon after this I went to our Quarterly Province Meeting at *Caſtledermot*, which held part of three Days, and when the Service thereof was over, I took a Journey to the Counties of *Wicklow* and *Wexford*, and had a Meeting at *Ballynaclaſh*, and another at *Wicklow*. From thence I went to *William Eves*'s, where *George Rooke* came to me from *Dublin*, and the next Day, being Firſt Day of the Week, we were with Friends at their Monthly Meeting at *Ballycane*, and the Lord's Power and Preſence with us to Friends Comfort and Refreſhment. From thence we went to *Clones*, and had a Meeting there, and next Day to *Iſrael Webſter*'s, and had a Meeting there; and the Day following to *Thomas Stephens*'s, and had a Meeting in Friends Meeting-Houſe there; from thence to *Enniſcorphy*, and lodged at *Jacob Lary*'s, and the next Day to *Lambs-Town*, where we had a full Meeting; after which we return'd to *Enniſcorphy*, and the next Day went to *John Fred*'s and had a large Meeting in a Barn, it being on Firſt Day of the Week. Province Meeting at Caſtledermot. Wicklow. Wexford. Ballynaclaſh. Ballycane. Clones. Lambs-Town. Enniſcorphy

That Evening we went to *Robert Lackey*'s, Ten long Miles, where we had a Powerful Meeting, the High Sheriff of the County and Robert Lackey's.

1706. ſeveral others being there, who afterwards expreſſed their Satisfaction concerning the Truth of the Doctrine there declared, in the Demonſtration of the Spirit and Power of our Lord and Saviour Jeſus Chriſt. From thence we went to *Athy*, and had a Meeting there the next Day, after which we parted, the Lord having enabled me to perform this Travel and Service, by the Aſſiſtance of his wonted Goodneſs, in the Eightieth Year of my Age, Praiſes to his great Name for ever and ever, *Amen*.

Athy.

National Meeting *at* Dublin.

Now the Time of our *National* Meeting at *Dublin*, as uſual, being at hand, I went thither, where the Lord's Power was plentifully manifeſted in our Meetings, both for the publick *Worſhip of God* and thoſe for *Diſcipline*, and keeping up of good Order in the Church of Chriſt. Many heavenly Myſteries of Faith were opened in the Spirit and Power of the Lord Jeſus Chriſt; alſo the Affairs of Truth being manag'd with Peace and Concord, in the Senſe and Guidance of the Holy Spirit of Truth, Friends and Brethren were ſweetly comforted and edified in the Love of God: ſo parting therein we return'd to our ſeveral Habitations, Praiſes to the Lord for ever! Who enabled me to hold out this Journey and Service, and is a preſent Help to them that fear him.

Mountmelick.

Now cold Winter coming on, and my decaying Body not able to endure much Hardſhip, I kept to our uſual Meetings at *Mountmelick*, Weekly and Monthly; and in the Firſt Month, the Seaſon being temperate, I rode to *Dunlavin*, and

and had a large Meeting there, to which many good-like ſober People came. From thence I went to *Caſtledermot*, to our Quarterly Meeting for *Leinſter* Province, where many Friends met, and were well refreſhed in the Lord Jeſus Chriſt, the Service of that Meeting held Part of three Days, and the Week following *Thomas Wilſon* met me at *Birr* by Appointment, we ſtaid one Meeting there with Friends, and then went to the County of *Tipperary*, where ſeveral ſober People were deſirous to hear Truth declared, and willing to let us meet at their Houſes; we had two Meetings with them, and then came to *James Hutchinſon*'s, where we had a large Meeting, it being on a Firſt Day. From thence we went to *Mountrath*, and ſtaid a Meeting there, and ſo return'd Home. Soon after which our Province Meeting being at *Athy*, I went thither, and after the Service of the Meeting was over, return'd to my Dwelling.

1707.

Quarterly *Meeting for* Leinſter *at* Caſtledermot.

Birr.

County of Tipperary.

Mountrath.

Province *Meeting at* Athy.

SECT. XXVII.

In 1707. *Friends Care over* W. E'*s Wife in her Sickneſs was extraordinary: He, and* G. Rooke *viſit moſt of the Three Provinces of* Ulſter, Leinſter, *and* Munſter.

NOW, our *National* Half-Years Meeting at *Dublin* drawing nigh, I went thither in Company of my Wife and Friends, where was a great Appearance of Friends, from ſeveral Parts of the Nation, and Accounts were given of Truth's Proſperity, and of Friends Care

Half-Years Meeting *at* Dublin.

1707. in every Province, for the Welfare of the Churches; the Lord's ancient Goodneſs was with us, and his Holy Spirit gave Ability in his Service, both in *Doctrine* and *Diſcipline*; but *my Spirit was deeply affected with Sorrow, in that moſt of our Elders were taken away from us, who uſed to attend the Service of ſuch Meetings.* This Meeting held part of four Days, when it was over, we return'd home in the Company of Friends, I being much diſabled in Body by a great Cold, and Old Age, alſo my tender Wife was taken ſick on the Road; yet the Lord enabled us to get Home, Everlaſting Praiſes to his great Name for all his manifold Mercies!

W. E. *ſorroweth for the Loſs of the Elders Company.*

When I had reſted two or three Days, I was pretty well again; but my Wife's Ilneſs increaſed upon her, ſo that ſhe took her Bed, and lay very ſick near three Months, being brought ſo weak, and worn away, that ſhe could not turn or help her ſelf, but as ſhe was help'd; many Friends came to viſit her from divers Places, and ſeveral Women Friends of *Mountmelick* were very kind and careful of her, two of them at a time attending her Day and Night, for the moſt part, when, according to Appearance, there was little likelihood of her Recovery. Yet I often prayed earneſtly and fervently to the Lord, that *He would be pleas'd to heal, and reſtore her to me, as an Help-meet in my Old Age*; and he was graciouſly pleas'd to anſwer my Petition, as he had at many other times in great Streights, and raiſed her from her great Weakneſs, *Bleſſed be his worthy Name for evermore!* Now when ſhe was a little recovered, I went to the *Moat*, and viſited Friends

W. E's *Petition anſwer'd.*

Friends Meetings there-a-way, ſo return'd Home, and found my Wife much recover'd. 1707.

Soon after, *Leinſter* Quarterly Meeting being at *Caſtledermot*, I went thither in the Company of ſeveral Friends, and ſome were there from each Monthly Meeting in the Province, who brought Accounts of the State of each Meeting, and how the Teſtimony of Truth was kept up, the Service of that Meeting held part of three Days; when it was over, I went, with my Fellow-Labourer *George Rooke*, to *John Watſon*'s, and the next Day to *Waterford*, and on the Day following had a Meeting there with Friends, and others that came to it, and had good Service for Truth.

Leinſter Quarterly-Meeting *at* Caſtledermot.

Waterford.

Next Day we rode to *Clonmel*, in the Company of ſeveral Friends, and on the Day following had a Meeting there with Friends, in their Meeting-Houſe: After which we went to *Knockgraffen*, and lodged at *Peter Cook*'s Houſe, and next Morning to *Tipperary*, and had a Meeting there that Day, to which ſeveral ſober People came, and were very attentive, to what was declared in the Spirit and Power of our Lord Jeſus Chriſt, and went away well ſatisfied; alſo Friends were well refreſhed in the Lord.

Clonmel.

Knockgraffen.

Tipperary.

The next Day we went to *Limerick*, and on the Day following, being Firſt-Day of the Week, had two Meetings in Friends Meeting-Houſe there, and next Third Day we had a Meeting at *Six Miles-Bridge*, in the County of *Clare*, which was large, many Men of Account came to it, *Three Juſtices of the Peace*, one was the Prieſt of that Pariſh, and all very ſober and atten-

Limerick.

Six Miles-Bridge.

Three Juſtices of the Peace and a Prieſt at the Meeting.

1707. attentive to hear Truth declared, and the Gospel was preached to them in the Demonstration of the Spirit and Power of God, and many deep Mysteries of the Kingdom of Christ Jesus were opened, which seem'd to have Impression on many of them.

After the Meeting was over, we went to the *Inn*, where we had left our Horses, and the aforesaid Priest, who was a Justice of the Peace, came thither to us and very courteously offer'd his Kindness, in what he could do; thence we came back to *Limerick*, and that Evening had a Meeting with Friends at *Thomas Pearce*'s House, and from thence to *Birr*, and on the Day following was at Friends Meeting there, so lodged that Night at *Thomas Winsloe*'s, and the next Day came to my own House, where I parted with *George Rooke*, who went to his House and Family in *Dublin*.

The Priest is courteous to Friends.

Birr.

Now I kept to Meetings about home, and in a short time it was in my Mind to visit Friends in the Province of *Ulster*, and to get Meetings at some Places where no Friends dwelt; so *Leinster* Province Meeting being at the *Moat*, I went thither, and staid the Service of that Meeting, and when it was over, I took my Journey to the *North*, with my aforesaid Companion *George Rooke*, and several other Friends; we rode that Day to *Finogh*, in the County of *Cavan*, and had a Meeting in the Evening at the Inn where we lodged, there having not been a Meeting of our Society in that Town before; several People came to the Meeting, where Truth was declared to them, and they were Sober; next Morn-

Leinster Province Meeting *at the* Moat.

Finagh.

Morning we rode to *Cavan*, and visited some Friends who were then Prisoners there for their Testimony against Tythes. 1707. *Some Friends Prisoners at Cavan.*

The Day following we were with Friends at their Meeting beyond *Ballyhayes*, and after the Meeting we went to *Coot-Hill*, having sent some Friends before to *Clownes*, to get a Place for a Meeting, and bring us Word, which they did; so we had a Meeting with Friends at *Coot-Hill*, and the next Day went to *Clownes*, where we had a full Meeting, and the Gospel of Christ was Preach'd to them, all being quiet. After the Meeting we rode to *Monaghan*, and that Evening had a Meeting in a large Dining-Room, at the Inn where we lodged. *Ballyhayes.* *Coot-Hill.* *Clownes.* *Monaghan.*

Now the Father and Uncle of that Priest, who had cast those Friends into Prison at *Cavan*, living near our Road, we went thither the next Day and discours'd them, endeavouring to prevail for our Friends Liberty, but we got little Entrance; so left them, and came that Night to *Ballyhagan*, where we had a large and full Meeting on the First Day of the Week, and the Lord's Power and comfortable Presence was with us, to great Satisfaction. *Ballyhagan.*

Next Day we were at a full and comfortable Meeting beyond *Charlemount*, and then went to *Toberhead*, in the County of *Londonderry*, and had a Meeting there, to which Friends came from other Meetings, and were well refresh'd in the Lord Jesus Christ. After that Meeting we went to *Grange*, in the County of *Antrim*, and staid a Meeting there with Friends, and from thence to the Town of *Antrim*, and had *Charlemount.* *Toberhead.* *Grange.* *Antrim.*

one

1707. one there; after which we went to *Richard Boye*'s in the Company of many Friends.

Ulster Province Meeting.

The Province Meeting for *Ulster* began there on the next Day, and held part of two Days in *Worſhip* and *Diſcipline*; from thence we went to *Lurgan*, and ſo to *Monallen*, and had a Meeting there, where moſt of Antient Friends came, and were well refreſh'd in the Lord, and in one another. After this Meeting we went to ſee *Archibald Bell*, he being very Old and Feeble, and having walk'd in the Truth many Years; we lodged at his Houſe one Night, and the next Day went to the Meeting at *Richard Boye*'s, and ſo to *Lisburn*, and were with Friends at their Meeting there. After the Meeting we went to *Hilsborough*, and next Day had a Meeting there, in all theſe Meetings the Teſtimony of Truth was largely declared, and many deep Myſteries in the Doctrine of Chriſt's Kingdom were opened, in the Demonſtration of the Spirit and Power of our Lord and Saviour Jeſus Chriſt.

Monallen. Archibald Bell. Lisburn. Hilsborough.

After this Meeting we went to *Tobias Courtney*'s, and lodged there one Night, and on the next Day went to *Lurgan*, where we had a very large and full Meeting of Friends, and other People. On the Day following, being the Firſt Day of the Week, the Lord's Power was mightily with us, and many heavenly Myſteries were opened in the Doctrine of the Everlaſting Goſpel of Chriſt Jeſus, to the tendring and refreſhing of many Hearts and Souls, and to the breaking down the ſtrong Holds of the Man of Sin. Now when this great Meeting was over, we had gone through our intended Service in the

Lurgan.

the Province of *Ulster*, except the Visiting of one small Meeting, which lay some Miles remote, and I being much spent, and having also got cold, was willing to rest one Day, before I took my Journey to *Dublin*; so my Companion *George Rooke* answer'd the Service of that Meeting, and by Appointment I met him at *Newry*, where we had the Company of many honest tender Friends, that were going to *Dublie* to our National Half-Years Meeting, which was then at hand. 1707.

W. E. *and* G. R. *meet at* Newry.

The next Day we all went to *Garlands-Town* to lodge that Night, and had a Meeting there that Evening, the Inn-keeper being very courteous and willing to let us have Room to meet in. The next Day we went to *Drogheda*, where several Friends from *Dublin* met us, and that Day had a Meeting there, where the Testimony of Truth was set over the *Unfaithfulness of some Inhabitants in that Town, who professed the blessed spotless Truth.*

An Evening Meeting at Garlands-Town.

Drogheda.

SECT. XXVIII.

In several Meetings, both National and Provincial, He was earnest to have MARRIAGE, *which is God's Ordinance, both begun and accomplish'd in God's Counsel.*

THE next Day we all went to *Dublin*, and on the Day following, being the Seventh Day of the Week, and Eighth Day of the Ninth Month, 1707. our National Half-Years Meet-

Ninth Month Half-Years Meeting *at* Dublin.

1707. Meeting began, and many Friends were there from ſeveral Parts of the Nation; alſo Accounts were given of the Affairs of Truth, and Concern of Friends for its Proſperity. The Service of the Meeting held Part of four Days, in the *publick Worſhip of God* and Meetings for *Church Diſcipline*. When it was over I return'd Home in Company of ſeveral Friends; and the Quarterly Meeting for *Leinſter* Province being ſhortly after at *Mountmelick*, Accounts were brought from the ſeveral Monthly Meetings in the Province, how *Church-Diſcipline* was kept up, and a holy and zealous Concern was on Friends, That *Marriage, which is God's Holy Ordinance, might be proceeded in and performed according to His Holy Will, that therein his Joyning might be known, ſo that thoſe, who* give *and* take *in Marriage, may do it in God's Fear and Counſel, and not for Riches and worldly Ends, for that is contrary to the Ordinance of God in Marriage, which is Honourable in it ſelf, being uncorrupted; and Truth muſt and will regulate the Violation thereof.*

Quarterly-*Meeting at* Mountmelick.

God's Joinings to be minded in Marriage.

Some time after this Meeting, the aforeſaid Concern of *Marriage* was cloſely ſpoken to in our Monthly Meeting for Church Affairs at *Mountmelick*; and our Six Weeks Meeting for *Leinſter* Province being appointed to be at *Athy*, it was upon my Spirit to be there, and to viſit ſome Meetings of Friends there-a-way, and tho' it was cold Winter, the Days ſhort, foul Weather, the Ways very deep, and my Body aged, yet I doubted not *of the Lord's Aſſiſtance, to give Ability to perform as well this Service, as He had at many other times, in great Difficulties and*

Marriage *cloſely diſcourſ'd of.*

Province *Meeting at* Athy.

and Dangers. So in the Faith of Jesus I went thither, where was a pretty large Appearance of weighty Friends and Elders, and after some time in worshipping of God, we went to our Service in Church Affairs, Men and Women apart, in the Sense of the Lord's Goodness. Several Matters relating to Gospel Order and Discipline in the Church of Jesus Christ, were closely discoursed, and there being several Couple who presented themselves at that Meeting, declaring their Intentions of *Marriage* with each other, it gave some Occasion for a large Discourse of that *Great Ordinance of* Marriage, *as it was instituted by God; and a weighty Concern was upon my Spirit, to press all Friends concern'd in that Case of* Giving and Taking in Marriage, *to do it in the Lord's Way, as he instituted it in the Beginning, when he created Man, and then Woman to be an Help-meet, and brought her to him, and join'd them together as Man and Wife: That so all Friends concern'd in that Matter, should be careful to act therein in the Counsel of God, from the Beginning to the Accomplishment thereof, and Marry in the Lord; which Marriage is honourable, the Bed undefil'd.*

1707.

W. E. *openeth the manner of right Marriage.*

When the Service of this Meeting was over, which held Part of two Days, I went in Truth's Service, as it open'd on my Spirit, in a Sense of the Lord's Drawings, and had a Meeting at *John Watson*'s, and another at *New-Garden*, and the Lord's Goodness was greatly with me, who mightily strengthned me both in the Inner and Outward Man; so that the Testimony of the blessed Truth was held forth, and the Doctrine of

John Watson's. New-Garden.

1707. of the Gospel divided, in the Wisdom and Authority of the Spirit and Power of the Lord Jesus Christ, to the great Comfort of true-hearted Friends. When this Service was over, I went to my own Dwelling in Peace and Satisfaction in the Lord. I attended Meetings near Home until our next Provincial Quarterly Meeting, which was at *Castledermot*, and in the Lord's Drawings upon my Spirit to that Service, I went there in the Faith of Jesus Christ, that *He would strengthen both my outward and inward Man, to perform the Journey and Service which he required, as he had often done to my great Encouragement, through many Difficulties and Weakness*; accordingly the Lord strengthned me with his Power and good Spirit, to stand in his Testimony over all that which was contrary to the Government of Christ in his Church. And the Service of that Meeting was carried on and performed in a good Authority of the Lord's Power and ancient Goodness. When the Service of that Meeting was over, I returned Home, attending the Meetings, as usual.

Quarterly-Meeting at Castledermot.

W. E. *relieth upon the Lord for Ability in his Service.*

And our next Six Weeks Meeting for *Leinster* Province being appointed at *Catherlough*, I went to it, where many Friends of the Province met to worship God, and perform Service in the Church of Christ. When the Meeting was over I went Home; and I still found that the Lord renewed my Strength and Ability beyond the Ordinary Course of Nature, Everlasting Praise to his great Name!

Province Meeting at Catherlough

The next Quarterly Meeting for the Province of *Leinster* was at *Mountmelick*, where the Lord's

Quarterly-Meeting *at* Mountmelick.

Lord's Power did eminently appear, for the maintaining the Testimony of his blessed Truth both in Doctrine and Discipline. 1708.

When the Service of this Meeting was over, I went in the Company of several Friends to *Dublin*, to our National Half-Years Meeting, which was then at hand, being in the Third Month, 1708. and, through the Lord's great Goodness and Mercy to me, was enabled to hold out the Service of that great Meeting, which held from the Eighth to the Twelfth Day of the Month; and when it was over, I returned to my Dwelling, and attended Meetings there-a-way. National Half-Years Meeting *at* Dublin.

Our next Six Weeks Meeting being appointed at *Ballycane* in the County of *Wicklow*, I had some Drawings on my Spirit to be there, and trusting in the Lord for Ability, took my Journey to *New-Garden* in the County of *Catherlough*, and was with Friends at their Meeting. After which I went to *Dunlavin*, where I had appointed a Meeting, *George Rooke* from *Dublin* met me there, and we had a full and satisfactory Meeting of Friends and sober People. After which we went to *Thomas Ducket*'s, and next Day to *Ballycane* in the County of *Wicklow*, where the Province Meeting began the Day following, which held Part of two Days, and a great Appearance of Friends and sober People was there. When the Service of the Meeting was over, I went homewards, and next Day at Evening got to my own House very weary, having got a great Cold, yet kept to Meetings about Home. New-Garden. Dunlavin. Province Meeting *for* Leinster *at* Ballycane.

SECT. XXIX.

In 1708. *and* 1711. *He visited* Munster, *and attended both Monthly*, Provincial, *and* National *Meetings in his Old Age, to the Joy and Refreshment of faithful Friends. And in* 1712. *at the* National *Meeting in* Dublin, solemnly took his last leave of Friends; *after which he fell Sick, and in three Months time Died, Aged near Eighty Five.*

1708. Province *Meeting at* Castledermot.

FInding my Ability renewing, and Drawings upon my Spirit to visit some Parts of the Province of *Munster*, our Quarterly Meeting being at hand, by Appointment at *Castledermot*, I took that in my Way towards *Munster*, and staid the Service thereof, where I met with *George Rooke*, who went with me that Journey in the Lord's Service. After the Meeting we went that Evening to *John Watson*'s, and the next Day to *Waterford*, and on the Day following had a Meeting there, and next Day to *Clonmel*, where we had a Meeting with Friends on the Day following.

Waterford.

Clonmel.

From thence we went to *Joshua Fennell*'s, and had a Meeting there with Friends, so to *Tipperary*, and had a Meeting there in the *Market-House*, where came a great Concourse of Friends and other People. From thence we went to *Limerick*, and had a Meeting with Friends there, and the Day following had a Meeting at *Six-Miles-Bridge*, in the County of *Clare*, so came back to *Limerick*, and staid another Meeting there with Friends, and on the Day following we

Limerick.

Six Miles-Bridge.

Limerick.

we went to *Silver-Mines*, and that Evening had a Meeting at the Inn where we lodged, to which many People came, and were attentive to hear the Doctrine of Christ's Kingdom, that was preached to them in the Spirit and Power of the Lord Jesus Christ. 1708. Silver-mines

The next Day we went to *Birr*, accompany'd with *Thomas Pearce* and *George Pease*, and on the Day following, being First Day of the Week, we had two Meetings there with Friends, and the next Day *George Rooke* and I went to *Joseph Robinson*'s, in the County of *West-Meath*, and on the Day following had a Meeting with Friends at *Walters-Town*; next Day one at the *Moat*, and the Day following one at *Lismoiney*; in all which Meetings the Lord's Spirit and Power were with us, and his Goodness upheld us in the Testimony of his Blessed Truth, the Gospel of his Kingdom being rightly divided, and Friends refreshed in the Lord Jesus Christ. Here I and my Companion parted, and each of us return'd Home: This was in the Sixth Month, 1708. Birr. Walters-town. Moat. Lismoiney.

I kept to Meetings near home, until our Half-Years Meeting at *Dublin*, which begun the Eighth Day of the Ninth Month; I went thither, where many Friends appeared from several Parts of the Nation, and an Account of the Affairs of Truth and Welfare of the Churches were given. Here I met with some Exercise, but the Lord's Power went over it, Blessed be his great Name, who stands by, and owns his Testimony. Now, when the Service of this Meeting was over, I return'd home in Compa- Half Years-*Meeting at* Dublin.

1709. ny of ſeveral Friends, and my old decay'd Body was weary with Riding; ſo I tarried near Home, and frequented both Weekly, Monthly, and Six Weeks Meetings.

National Half Years Meeting at Dublin.

I alſo was enabled to go to the following Half-Years Meeting at *Dublin*, which begun the Eighth Day of the Third Month, 1709. After the Service of that Meeting was over, which held ſeveral Days, as uſual, I returned homewards, in the Company of Friends. Some time after, having Drawings upon my Spirit to viſit Friends about the *Moat*, I went thither, accompany'd with *Joſhua Strangman*, and was at Friends Meeting at the *Moat*, and *Walters-Town*; where we were well refreſh'd in the Lord Jeſus Chriſt; ſo I return'd Home.

Moat.

Quarterly-Meeting at Caſtledermot.

Soon after the Quarterly Meeting being at *Caſtledermot*, I went to it, where was a large Appearance of Friends from ſeveral Parts of the Province, and the Lord's mighty Power was with us, in the Service of that Meeting, both in the publick *Worſhip of God*, and in Meetings of *Diſcipline*, for promoting *Goſpel Order* amongſt us, and many things relating thereto, were cloſely diſcourſed, in a weighty Senſe of God's Goodneſs on the Spirits of ſenſible Elders and Brethren, to our great Comfort in the Lord Jeſus Chriſt.

When the Service of the Meeting was over, I went Home, and was at Meetings as uſually, and ſome Weeks after, the *Province* Meeting for *Munſter* being appointed at *Limerick*, I having ſomething upon my Spirit to be there, took my Journey, accompanied with *Ralph Stephen-*

Limerick.

ſon

ſon and my Son *Tryal*, from my Houſe to *Birr*, and ſtaid a Meeting there with Friends; but *Ralph Stephenſon* return'd Home. On the Day following I went to *Limerick*, accompanied with *Thomas Winſloe* and my Son *Tryal*; we were at the Province Meeting there, which held part of two Days, and when my Service was over, I went back to *Birr*, and ſo home to my Houſe; the Lord ſtrengthned me mightily in the Performance of this Journey and Service, Everlaſting Praiſes to his great Name. 1709. Birr Munſter *Province Meeting at* Limerick.

Now I kept to Meetings near home, until about the time of our *National* Half-Years Meeting, which begun at *Dublin* the Eighth Day of the Ninth Month; thither I went in Company of *Richard Eves*, firſt to *Athy*, to our Province Meeting, which was there at that time, and after the Service of the Meeting was over, we went to *Dublin*, and on the Day following our *National* Meeting begun, where was a great Appearance of Friends from ſeveral Places, and Accounts were brought of the Affairs of Truth in the particular Meetings of Friends. The Service of this Meeting held Part of four Days in the *Worſhip of God* and *Church Affairs*; when it was over, I return'd Home. National Half-Years *Meeting at* Dublin.

Soon after, our Provincial Quarterly Meeting was at *Caſtledermot*, and I went thither in the Company of *Richard Eves*; the Service of this Meeting held Part of three Days in the *Worſhip of God* and *Diſcipline of the Church*, and the ſweet and comfortable Preſence of the Lord Jeſus Chriſt was with us, to Friends great Com- Quarterly-Meeting *at* Caſtledermot.

1710. fort and Refreſhment; when the Service of the Meeting was over, I went Home.

National *Meeting at* Dublin.

In the Third Month, 1710. I went to our *National* Meeting at *Dublin*, and a great Appearance of Friends, from ſeveral Parts of the Nation, was there, alſo Accounts given of the Affairs of Truth, and Friends Concern in each Province for its Proſperity; when the Service of that Meeting was over, which held ſeveral Days, for the publick *Worſhip of God* and *Church Affairs*, I went Home: And ſoon after, our Quarterly Province Meeting being again at *Caſtledermot*, I went thither, and ſtaid the Service thereof, which was weighty; when it was over, I return'd Home, the Lord hitherto renewing my Strength in his Service, both in the inward and outward Man.

Province Meeting *at* Ballycane.

Our next Six-Weeks Meeting for *Leinſter* Province being appointed at *Ballycane*, in the County of *Wicklow*, I found ſome Drawings upon my Spirit to be there, and accordingly went, though feeble in Body; next Morning, after the Meeting was ended, I took my Journey homewards, in Company of Friends, and through the Lord's Mercy, got well Home.

Half Years *Meeting at* Dublin.

Soon after was our National Half-Years Meeting at *Dublin*, and I found the Lord's Drawings freſh upon my Spirit to be there, though I was very feeble and weak in Body; for the Lord's gracious Promiſe was to me, that *I ſhould not want Strength and Ability*. I went thither, where I had good Service for the Lord and the Teſtimony of his Bleſſed Truth, *the Lord wonderfully ſtrengthning me over Old Age and other*

other Infirmities, so that the Journey was made easie. When the Service of this great Meeting was over, I went home, in Company of Friends. 1711.

Soon after this our Quarterly Meeting for *Leinster* being appointed at *Castledermot*, having some Drawings upon my Spirit, I went thither; and afterwards I went to our ensuing National Half-Years Meeting at *Dublin*, in both which, the Lord strengthned me mightily in the Service of his Blessed Truth, in Doctrine and Church Discipline, and the Power of the Lord, in his Testimony, was over all. When the Service of these large and heavenly Meetings was over, I went Home, in the Company of some Friends. Now finding my self unable to endure long Journeys, *I was content to rest in the Will of God, who had lengthned my Time to Old Age, and done great things for me, to whose Great and Worthy Name be Praise, Glory and Honour, for Ever and Evermore.*

Quarterly-Meeting for Leinster at Castledermot.

National Meeting at Dublin.

So having rested some time, and kept to Meetings near home, finding my Ability something strong again, and my Mind drawn forth to visit Friends Meetings in the Province of *Munster*, I set forward in the Seventh Month following, accompanied with *Richard Guy* and *Joshua Strangman*, and came to *Birr*, where we had a Meeting with Friends, and next Day to *Limerick*, and had a Meeting there with Friends, and on the Day following, *Joshua Strangman* return'd home; but I, with *Richard Guy*, went to *Charlevil*, and there had a Meeting with Friends. On the next Day to *Cork*, and

Birr.

Limerick.

Charlevil.

Cork.

1711. and there had two large Meetings on the First Day of the Week. From thence we went to *Bandon*, and had a Meeting there with Friends, so return'd to *Cork*; and from thence in Company of several Friends we came to *Youghal* the next Day, and had a Meeting there. Friends in those Places shew'd great Expressions of Gladness, to see me once more amongst them, and we were sweetly refresh'd in the Lord Jesus Christ, and in one another: for the Lord's refreshing Goodness went along in that Visit, and I had many sweet comfortable Opportunities with Friends, who came to see me, besides publick Meetings.

Bandon. Youghal.

Now at *Youghal* we parted with Friends in the tendring Power of the Lord Jesus Christ, who filled our Hearts with his Goodness, and I with *Richard Guy* went to *Kilcommonbeg* (some Friends of *Youghal* accompanying us over the Mountains) and we had a Meeting at *Joshua Fennel*'s House with Friends of that Quarter: Then we went to *James Russel*'s House, about three Miles from the Town of *Tipperary*, and had a Meeting there with Friends of that Part, here *George Rooke* from *Dublin* met me, and we rode to *Clonmel*, and had a Meeting there with Friends, to which came several Friends, who were going to *Munster* Province Meeting at *Waterford*.

Ki'commonbeg. Tipperary. Clonmel. Waterford.

From thence we went in Company with them, and alighted at *Carrick* at an Inn, to refresh ourselves and Horses: soon after which I was taken with a violent Griping, excessive Vomiting and Shaking of my whole Body, so that it shook the

W. E. is taken with violent Illness.

the Bed I lay upon, and I was not fit to travel that Day nor the next: *Thomas Pierce* and *Richard Guy*, both skilful in Physick, staid with me, and after two Days Rest, I found my self much easier; then considering the matter, and finding Freedom in my Spirit, I returned homeward, accompanied with my two Friends aforesaid, at *Ballinakil Thomas Pierce* left me, and went homeward, and *Richard Guy* accompanied me to my own Dwelling. This Journey was above two Hundred Miles, and I then about Eighty three Years of Age. 1711.

Returns Home.

After this, when I had rested some time at Home, and kept to our Meetings for the Worship of God, I found my Body something fresh, and able to travel some short Journies in Truth's Service, and *Leinster* Province Meeting being at *Castledermot*, I went thither. When the Service of the Meeting was over, which held part of three Days, I returned to my House and Family, and about a Week after our National Half-Years Meeting was at *Dublin*, in the Ninth Month; and I went thither in Company of some Friends, and was enabled to answer the Service required of me in that great Meeting, which held several Days, the Lord's Power being eminently manifested, for the Carrying on his great Work of a *Compleat Reformation in the Church of Christ*, and maintaining of his Testimony both in *Doctrine* and *Discipline*. When that Meeting's Service was over, I return'd to my House, and kept to our Meetings, as usually I had done, but found my Body grow weaker and

Province Meeting at Castledermot.

1712. and weaker in divers Respects, yet my Understanding sound.

Half-Year-Meeting at Dublin.

Our next National Half-Years Meeting being at *Dublin*, as usual, beginning the Eighth Day of the Third Month, 1712. I found some Drawings upon my Spirit to be there, and in the Faith of the Lord Jesus Christ I went to that Meeting, where there was a great Appearance of Friends, and the Service of Truth carried on in great Peace and Concord, the Lord's blessed Power enabled me to perform my Part of the Service committed to me in that Meeting, both in Doctrine and Discipline, to his Praise and my Comfort. Here I *took my Leave of Friends, never expecting to see their Faces any more in that Place.* When the Service of that great Meeting was over, which held about three Days, in the Worship of God and Church Discipline, I went to my own House, in Company of my Son *Tryal Edmundson* and *Richard Eves*, and found my Body could not endure to travel, being now near Eighty Five Years Old.

He taketh his Leave of Friends there.

SECT.

1712.

SECT. XXX.

A

SUPPLEMENT,

Containing ſeveral weighty Expreſſions of William Edmundſon *on his Death-Bed. with a brief Account of his* Death *and* Burial.

THIS worthy Elder after his Return Home, as aboveſaid, attended Meetings there-a-way, whilſt of Ability of Body, alſo read over his Journal, and other Papers, and on the Day before he took his Bed, was at a Burial near his own Dwelling, at Friends Burying-Place in *Tineel*, where he bore a living Teſtimony to Friends and Neighbours preſent, adviſing all *to make ready for ſuch a Time as that*, viz. *Death*, &c. and exhorting Young People *to beware of Pride and Height:* which Teſtimony, though ſhort, was very reaching, a good Power attending, and concluded in ſweet and fervent Prayer to the Lord.

Next Day, being the ſecond of the Sixth Month, a few Hours after he had finiſhed the Reading of his Writings for *Truth's Service*, he took his Bed of the Ilneſs whereof he died, and having his Will alter'd according to his Mind, he ſaid, *He was willing to die, and well ſatisfied*

to

1712. *to go out of this troublesom World, for his Days Work was finish'd.*

On the fourth of the said Month he said to Friends present, *I find my Legs fail me, and its tedious to die upward, desiring the Lord would make his Passage easie.* And requesting Friends, that his Will might be performed, and the Substance of his Journal no way alter'd; *And I desire,* said he, *if any Friend have a * Paper that I wrote to the Bishop, (of* Kildare) *shewing my Reasons for leaving their Church, it may be taken Care of, and several other Papers; particularly those, that I wrote in* Jamaica. And soon after said, *Lord Jesus Christ, thou great Physician, look upon me, who canst cure me, I had rather Die than Live.* And that Night being very ill, and full of Pain, he was desirous to go to Bed, which was prepared for him, and when help'd towards it, he kneeled down on the Bed-Side, and was enabled in the midst of his Extremity, to call upon God, to the Comfort and Satisfaction of Friends present, beseeching the Lord, *to abate in some measure the Bitterness of the Pain that lay on him,* which in a great Degree was answer'd, for tho' he got little Sleep that Night, yet lay for the most Part pretty easie and quiet; towards Morning being in a very tender Frame of Spirit, he was truly thankful to God for his Mercy and Goodness, and did bless, praise and magnifie His great Name for the same, desiring those present to praise the Lord also on his Behalf.

* *This* Paper *being mislaid, could not be found, but those he wrote in* Jamaica *immediately follow this* Supplement.

On

On the fifth Day of the ſaid Month, there being ſome Friends in the Room, ſitting quietly by him, he deſired their Prayers for him, for he was weak, and not able to undergo much: ſoon after which he got a little Sleep, and when he awoke, ask'd, *were Friends gone?* He was ask'd how he did? he ſaid, *very weak.* Then beſought the Lord to this Effect, *Forget not thy wonted Mercies, but mitigate theſe Pains, if it be thy Will, and ſtand not at a Diſtance in this Time of Need: I pray thee, O Lord, Touch, one Touch with thy Finger, and cure all.* And a little after order'd where his Grave ſhould be made, and gave neceſſary Advice and Charge to his Children. 1712.

On the ſixth Day of the ſaid Month, he expreſt to ſome Friends his Concern and Trouble of Mind, becauſe of *Pride and Height that young People were gone into, far wide from the Humility and Plainneſs that Truth led Friends into in the Beginning*; and ſaid, *One* EXAMPLES *another therein.* And his Spirit ſeem'd burthened under a Senſe thereof. At Night when he went to Bed, he renewed his Supplication to the Lord, not *to forget his wonted Kindneſs towards him*, &c.

On the ſeventh Inſtant he ſaid to his Wife, *I am now clear of the World and the Things of it.* And to Friends, who came to viſit him that Afternoon, he ſaid, *Friends, you would do well to retire to the Lord.* And after a time of ſilent Waiting, he prayed fervently unto God to their great Comfort, and tho' the Pains and Extremity

1712. mity of his Diſtemper were great, yet he bore it patiently; and divers Friends from ſeveral Parts coming to ſee him, he frequently declar'd his zealous Concern for Truth's Proſperity, and Promotion of its Government in the Churches of Chriſt, that not only thoſe who were peculiarly concern'd as *Elders* in the Diſcipline and Overſight of the Church, ſhould be ſuch as were rightly qualified and gifted for that Service, **Men of Truth, fearing God and hating Covetouſneſs**, but alſo that all who were admitted into a cloſe Communion, as Members of Men and Womens-Meetings, ſhould be ſubject to Truth, and walk agreeable thereto in the whole Courſe of their Converſation. And when ſuch came to viſit him, who had not been ſubject to thoſe wholeſom Rules, eſtabliſhed in the Church for good Order and Diſcipline, he did not ſpare to admoniſh and reprove them in the Authority of Truth, and for their Good.

On the Tenth Inſtant at Night, be being in a heavenly Frame and Concern of Mind, diſcernable to thoſe by him, he ſpake thus, *Heaven and Earth, Sea and dry Land, and all Things ſhall be ſhaken; nothing muſt ſtand, but what is according to the Will of God: ſo look to it Friends.* And ſome time after ſaid to this Effect, *I lie here under Pain, and would fain be removed; but I am like one that purſues Death, and it flees from me, although I ſee not wherefore my Time ſhould be prolong'd, my natural Parts being decayed; neither ſee I any thing I have left undone, which the Lord required*

required of me, when I had Strength and Ability, or that the Lord chargeth me with any Neglect or Transgression. 1712.

On the Eighteenth, as he lay, he spake thus to some present, *I have something to say to you, if you have Ears to hear it, The* **Spirit of Unity** *is let loose, the Lord suffers it, and it's like to make a Separation.* At another time, he said to some intimate Friends present, *There are wonderful Things to be done, the Lord hath a mighty Work to do, that must be gone through, and there be few that see through it.*

Several other weighty Expressions drop'd from the Mouth of our said Dear and Ancient Friend in the Time of his Sickness, some of which are inserted in the Testimonies given forth by Friends, who visited him near his End, and were Eye and Ear-Witnesses thereof.

To conclude, though it may be supposed divers of the Author's last Sayings were not committed to Writing, which, if remembred, might have been worthy thereof; yet what is here collected may demonstrate his Zeal for the Glory of God and Welfare of *Sion* to his latter End; who, after about one Months Sickness and Pain of Body, somewhat sharp to bear at times, having *Run the Race with Patience, and kept the Faith*, Departed this Life in sweet Peace with the Lord, in Unity with his Brethren, and Good-Will to all Men, the Thirty First Day of the Sixth Month, 1712. being near Eighty Five Years Old, and was Buried the Fourth Day of the Seventh Month following,

1712. ing, in Friends Burying-Place at *Tineel*, near his own late Dwelling-Place, being accompanied to the Grave by many Friends and others from ſeveral Parts, where divers Teſtimonies were born from a lively Senſe of his manifold Services, Perils and Labours of Love, both in this Nation and Iſlands abroad; after which his Body was decently interr'd, but *his Memorial lives amongſt the Righteous.*

THE

THE Epistles and Papers OF *William Edmundson.*

An EPISTLE to Friends, written in Jamaica.

Dear FRIENDS,

AS You have receiv'd and believ'd in the precious Truth, so live and walk in it to God's Glory, and walk upright in the Freedom and Liberty of the Truth and Gospel of Peace, in which you will have Peace with God; and go not back into the Liberty of the World, for that will bring you into Bondage, and the old Leaven will steal in by little and little, that leavens into the Love of the World, and draws from the Love of God, and hinders the Incomes of his Love in your Hearts and Souls, and draws the Mind into great Incumbrances and Affections into things below, to mind Earthly Things more than Heavenly Things, and becomes a Yoke of Bondage, and will make you 1671.

Love of the World draws from the Love of God.

1671. look down into the Earth, and keep you from looking up to the Lord, who ſaith, *Look unto me.* And ſo all ſtand faſt and firm in the Freedom and Liberty of the bleſſed Truth: let none loſe the heavenly Image, leſt the Earth and earthly Image ſteal in and come over again; and as the Grave ſwallow up, and like Thorns choak all that which is good, and ſo ſtain and ſpoil the Beauty and Comelineſs, which you have in the Everlaſting Truth.

In the heavenly Image is true Freedom.

Friends, I ſay, in the Name of the Lord Jeſus, *Shake your ſelves from the Duſt, and from the Earth,* as being quickned and raiſed from the Grave, and from the Earth by the Spirit and Power of the Lord, and ſow not among Thorns, but plow up the Fallow-Ground, and keep a diligent Hand at the Plow, that as the Ax hath cut down the Branches, ſo the Plow might tear up the Roots, that the Roots of Corruption and Earthly-mindedneſs and Covetouſneſs, which is the Root of all Evil, and the Root of Bitterneſs be not left unrooted out through Neglect; and ſo thoſe old Roots ſprout and ſpring up again, and run over and choak the Good, and make the Field, Garden and Plantation unfruitful to God. Muſt not his People be as a fruitful Field, and as a pleaſant Garden to bring forth much Fruit, to be a ſweet Smell and a ſweet Savour? And ſo, all Friends, ſee that your Fields, Gardens and Plantations be kept clean, and the Roots hack'd up as well as the Branches; that you may flouriſh in the New Covenant, as the Field of the Lord, and as his Garden, give a ſweet Smell and Savour of Life unto

Covetouſneſs an evil Root.

unto Life, and of Death unto Death; and as his fruitful Plantation, bring forth much Fruit to his Praise and Glory, who is the chief Planter and chief Workman, that he may delight to dwell in his Field and Plantation, and to walk in his Garden, and to water it in due Season, and not have cause to reject or cast out any, as a wither'd and unfruitful Branch, through Unworthiness. 1671.

Good Fruits glorifie God.

Let all walk worthy of God's Love, Visitation and Mercies every way, and take heed of turning again unto such things, as Truth judged, led out of, and caused us to deny at the first, in Trading and otherwise: For *Truth changes not*: Therefore keep the first Love and Principles, spotless and blameless in the Sight of God and Man, and remember that the Children of *Israel*, whom God took by the Hand to bring them from the Bondage of *Ægypt*, and to give them the Land of Promise, how many of the first Generation fell, and came short by looking back through Unbelief, and tempting and grieving the Lord in the Day and Time of their Tryal. Also *Lot*'s Wife, who looked back, was set for an Example: And are not we a kind of First Fruits, and a Generation whom God hath visited, and taken by the Hand to redeem from the Earth, and from the World, after a long Night of Apostacy and Falling away? So all take heed and be circumspect; for there is much upon my Spirit concerning these Things, hard to be utter'd, and harder to be born by some. See that none leave either Hoof or

Truth doth not change.

Lot's Wife an Example.

1671. Horn in *Ægypt*, for then the Mind will be towards it.

Therefore all arise, and come forth with the Seed Royal, that all we have may be in the Hand of the Lord, as an Offering and Sacrifice to him, which is but a reasonable Service: For we are but Stewards of what we have, and must give an Account to God; wherefore take heed of being link'd and married to your Shops, and Trades or Merchandize, whereby you are incumbred, let and hindred from coming to Meeting, serving the Lord and doing his Work, as though your Work and Business must be done First, and the Lord's the last. Would not you blame and be angry with your Servants, that would prefer and do their own Work and Business before yours, and be so incumbred and busie therein, that your Business is neglected? Be ye therefore careful that the Lord's Business be first done, and his Truth and Concerns thereof preferred before all, that you may receive an Answer from the Lord of *Well done Good and Faithful Servants.* For if any be linked and married to the World, and to the Earth, their Shops, Merchandize or Trading, and have their Delights there: How then are they God's Freemen and Christ's Spouse, married to him? Must not they, who are married to Christ, be freed from the World and from the Earth through the Cross of Christ, the Power of God, and walk as Freemen, having the Earth under them, and not over them?

All we have is to be consecrated to the Lord.

And his Work prefer'd before our own.

Be ye therefore good Merchant-Men, prize the precious Truth, the precious Pearl, and the Pre-

The Truth a precious Pearl.

Preferment of it above all, that the Love of the World and of the Earth enter not, and work as the Old Leaven, by which the Streams of God's free Love in your Hearts may be ſtop'd. All prize the Love of God, and walk worthy of it, who as a tender Father gave his Son for us, even the Son of his Love, whom he hath made Heir of all Things, that we through him may be Heirs of an Everlaſting Inheritance, and not go after other Lovers, or have the Heart carried away with them, that will not ſtand in ſtead, nor can ſave in the needful Time. 1671.

God's Love to be priz'd in giving his Son.

Jamaica, *the* 24*th of the* Twelfth Month, 1671.

William Edmundſon.

Part of a LETTER *to his Wife.*

I Have had ſeveral Meetings here with Friends, and the Lord's heavenly Preſence with us, and many well refreſhed. I deſire that all may be careful of God's Honour, and the Fame of his bleſſed Truth, (which is more than all) that Occaſion be not given, whereby Truth may be evil ſpoken of. My Love is to all our Children, with thee; and my Deſire and Charge to them is, *To fear God, love his Truth and People, and love one another; live in Peace, and walk ſoberly to all, for the Fear of God will keep their Hearts clean, and by it they will learn*

Wiſdom towards God and Men, which will adorn and commend them before Men, and in the End produce both Peace and Comfort. My dear and true Love is to thee, as a true and faithful Huſband, which thou mayſt aſſure thy ſelf of, where-ever I am, or however I may be diſpoſed of, and my tender Love is to all honeſt hearted Friends, as if I named them, and reſt

Thy Loving Husband,

William Edmundſon.

A

A LETTER OF EXAMINATION, TO ALL

Who have assumed the Place of *Shepherds*, *Herds-Men*, and *Overseers* of the *Flocks* of People of all Sorts, in *Christendom*; to see if your Accounts be ready, and what Order the *Flocks* be in; with a few Lines of *Good News* to the several Flocks.

Wo be to the Shepherds that feed themselves, should not the Shepherds feed the Flocks? Ye eat the fat, and ye cloath with the Wool; ye kill them that are fed; but ye feed not the Flocks. The diseased have ye not strengthned, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought back that which was driven away; neither have ye sought that which was lost. But with Force and Cruelty have ye ruled them, and they were scattered, Ezek. ch. xxxiv. ver. 2, 3, 4, 5.

Therefore I come against the Shepherds, saith the Lord: I will require my Sheep at their Hands: And cause them to cease from feeding the Sheep; neither shall the Shepherds feed themselves any more; for I will deliver my Sheep from their Mouths, that they may not be Meat for them, Ezek. ch. xxxiv. ver. 10.

COME all you (that have assumed the Title of) *Shepherds*, *Overseers*, and *Herdsmen* of the Flocks of People, of all sorts in Christendom, you have had the Oversight, Herding and Ordering of the Multitudes of People for 1672.

1672. a long time; and the Lord hath been *as a Man in a far Country*; *but now he is coming to call you to*
Mat. 21. 33. *Account*, and will require the Flocks at your Hands, the time is near, that you muſt give account of your Charge; and receive a Recompence of Reward from him, according to your Deeds.

This is a Warning to you all, to have your Accounts ready, and ſee that the Flocks be in good Order, and that nothing be wanting; for you will not have any to meddle with the Flocks but your ſelves, therefore at your Hands the Lord will require them.

Have you kept a diligent Watch Night and Day, with carefulneſs for their Souls? Have
Gen. 31. 40. *Shepherds ſhould watch and be good Examples.* your Locks been wet with the Dew, and the Hairs of your Heads with the Froſts, to preſerve their Feet in the way of Peace, from the Devourer, and out of all filthy unclean Ways? Have you been as good Examples before the ſeveral Flocks in all things, walking before them as good Patterns?

1 Cor. 11. 1. Have ye led them to the Paſtures of Life, and fed them in due Seaſon? Or have ye not play'd the Careleſs Idle Shepherds, ſitting in your *fat Places*, and lying upon your *ſoft Pillows* at Eaſe, feeding with the *Fat*, and ſporting your ſelves in your Day and Time, whilſt the ſeveral poor Flocks go aſtray in the *By-Paths*, and are ſcattered in the *barren Wilderneſs*, as *Sheep wanting a Shepherd*, and as a People *without their Guide*, where their poor Souls are ſtarved for want of the Bread of Life? Have ye led

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the ſeveral Flocks to the Fountain of living Mercies and Well-Spring of Life, where they might *drink freely, without Money*, and thereby be refreſhed, and all become Fruitful and none Barren, as the Flocks in *Solomon*'s Song; or are they not dryed up Head and Tail for want of the Springs of Life, and ſo unfruitful in any thing that is Good? Have not you alſo in this Condition led, and drove them, by your *Example* and *Perſwaſion*, to the dirty Puddles and Kennels of Sin and Uncleanneſs? Have not you (the pretended) *Herdſ-men* of all ſorts, perſwaded the Flocks, that this is what they muſt drink and lick up, whilſt on this ſide the Grave? And are not your Flocks (as you call them) by that means fallen into groſs Diſeaſes, as *Rotteneſs of Heart, Unſoundneſs of Mind, Blindneſs and Deafneſs*, from ſeeing their Salvation, and hearing the Voice of the Lord Jeſus? And are they not fallen into *Lameneſs of Feet and Hands?* And cannot walk upright in the *Juſt Man's Path, which is a ſhining Light*; but ſtumble at it, nor can they handle the *Sword of the Spirit, which is the Word of God*; by which they ſhould War againſt the *Man of Sin*, and break down his *Strong Holds*.

1672.

Chap. 6. 5.

Evil Example and Doctrine very pernicious.

Prov. 4. 18.

Eph. 6. 17.

And by drinking Iniquity, Sin, and Uncleanneſs, are not all the Flocks fallen into groſs Diſeaſes? That there is no Health in them, and become weak and feeble in the Faith, wherein they ſhould reſiſt the Devil, and overcome him: And have loſt their *Taſte, Smell* and *Savour* in the things of God; ſo that every thing, that

1672. that is ſeaſoned with his Spirit and Power, becomes loathſome to their Taſte, by reaſon of
Mat. 5. 13. the *Diſeaſes* and *Rottenneſs*, wanting *Salt* in themſelves to ſavour withal, by which they
Rom. 8. 21, 22. ſhould be a ſweet Savour of a *ſweet ſmelling Sacrifice* to God, and be able to ſeaſon the Earth. And through want of it, is not the Earth Corrupt, and the Creation Burdened? Doth it not Groan, and wait to be deliver'd from under that Bondage?

See now! What you have in your Flocks (as you call them) to offer to the Lord, that may find Acceptance with him; will He accept of
Mal. 1. 13, 14. the *Unclean*, *Sick*, *Lame or Blind?* Muſt not the Church, *that is preſented to God*, *be without Spot*,
Eph. 5. 27. *Wrinkle*, *or any ſuch thing?* And *nothing that is Unclean*, *can enter into his Kingdom.* Have you *Shepherds* and *Herdſ-men* (ſo called) of all Sorts, look'd carefully to the ſeveral Flocks, to keep them from the Spots of the World? Or are they not run all over from Head to Tail with a Scab, as a Leproſie? And have not you play'd the lazy Shepherds, that look no better to the Flocks? Or the Sophiſters, who have ſaid, that you have the *Care* and *Cure* of Souls, and that you are the *Phyſicians*, and yet your Flocks (as you call them) fall into ſuch groſs Diſeaſes and Uncleanneſs? Are not you the careleſs *Shepherds*,
Mark 5. 26. and *Phyſicians* of no Value? Would not you blame and be angry with the *Herdſ-men* of your Flocks, and require your Flocks at their Hands, or throw them into Priſon, till they made Satisfaction, if they dealt ſo badly with you, concerning your Flocks and Herds? And will not

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the Lord do ſo by you? Is it not reaſonable, juſt and equal, that he require the Flocks at your Hands? For you have been well paid for the looking to them, as you very well know, and the Nations can witneſs. 1672.

Have you kept one certain *Voice*; As the good *Shepherd* doth, that the Sheep might *hear his Voice* and come together, and not ſtray or ſtraggle, and fall into Pits? Or have not your *Voices* been variable and changeable as the Wind, and given an uncertain Sound? And your Flocks (as you call them) never find a certain *Voice* amongſt you; ſo are ſcattered into *Sects*, *Diviſions* and *Parties*, puſhing one another with *Head*, *Horn*, *Arm* and *Shoulder* into the Pit, and Mire, inſtead of helping one another out of the Mire, and out of the Pit. John 10. 1. to 16. *Shepherds ſhould have one certain Voice.*

Again, Have you been careful to *Count the Flocks Morning* and *Evening*, as Shepherds ought to do, and uſually do, that none be wanting? Or have you neglected this Duty alſo, ſave at *Fleecing Times*; like the *Hireling*, *who cares not for the Flocks*, *but for the Fleece?* Have you endeavoured to keep the Flocks, that you (pretend to) be *Overſeers* of, well mark'd, with the *Lamb's Mark* in their Fore-heads, that they may be known that they are His? For if they be not, but mark'd with another Mark, will he not ſay, *Depart*, *I know ye not?* Have you acquainted the Flocks with the *Fold of Peace and Safety*, and to come into it gently, and reſt in Meekneſs and Quietneſs? Or have you not been Negligent, and they grown Wild, as the *wild Goats* upon the Gen. 31. 39. *Should count and mark well their Flocks.* Rev. 14. 1. John 13. 35.

1672. the Mountains, and as *Bullocks unaccustomed to the Yoke*, and as *Heifers snuffing up the Wind?*

Have not you left the Office of a *Shepherd*, and are not many of you turned *Hunters*; who hunt the Lord's little Flock, which he hath gathered by his Power into his Spirit, and put under the hand of the *true Shepherd*, that feeds them in due Season? Do not you hunt them as a *Patridge*, and make it your Game and Sport to spoil and destroy them, as the Flock of your Prey, and prepare your *Tongues like Bows, and your Words like Arrows*, to destroy and cut them off? Whom you know by the *Shepherds* Mark, from all the Flocks in *Christendom* (so called.)

Hunters of the Flocks.

Acts 20. 29, 30.

And do you not (Hunter-like) sound your *Horns* of Envy and Persecution, to awaken and stir up all of like Mind and Spirit with you; to hunt and spoil the Lord's little Flock, as though they were not worthy to feed and live upon the Earth, with the rest of the Flocks; or as if the Earth were yours, and not the *Lord*'s; and that he might not have a Flock upon Earth, as well as you, or as though he had no Right, but all were yours? And think you that the Lord seeth not this, and will it not kindle His Wrath, and hasten Him to call you to an Account, and *reward you according to your Works?*

2 Tim. 3. 1. to 9.

Acts 20. 29.

And may not He justly hunt you, who have been the chief Hunters of His, and prepare His Bow and Arrows against you, and mark you out, and make you a *Hissing*, and a *By-word* to the Nations? And is it not just for him to take the Flocks from you, who have been careless, and

Jer. 23. 1. to 7.

and neglected your Service and Duty; and now will not let his Flock be quiet, but rend and tear them. Is it not Justice and Equity for him to rend the Flocks from you, and redeem them from your Mouths, who will not suffer his to *receive the Law at his Mouth, whom he hath ordained a Priest for ever*, and *whose Lips preserve Knowledge?* 1672.

Will not the just Principle in you answer to his Justice, when it comes upon you with Equity to take the Flocks from you, and lay you aside, and gather the Flocks, and put them under the Hand of his Son, CHRIST JESUS the *good Shepherd*; who will bring them to the fresh Pastures of Life, and feed them in due Season, and cause them to hear his Voice, and know it, and to his Fold, and lie down in it in Quietness, Meekness and Patience, where none shall make them afraid; preserving from the Storm, and from the Heat, and bring them to the Well of clean Water, and Fountain of living Mercies, and cause them to wash and be clean, and to drink and be refreshed, that they may no longer be barren in Fruits of Holiness, but bring forth to God's Glory, and anoint their Eyes with Eye-Salve, and open their blind Eyes? Then they will see you to be blind Guides, and Bless the Lord, that redeems them from you. He also will give them Balsam and precious Oyntment, even the Virtue that goes out of him, the good *Physician* that will cure their *Spots*, *Scabs* and *Leprosie*, (which ran all over them whilst under your Hands) and will purge their Corruptions, and cure the evil Diseases of Sin and Iniquity, by

John 10. 11. to 17. *The benefit of being Sheep of Christ's Fold.*

John 3. 18.

1672. by which Death hath had Dominion; and he will give them saving Health, and heal their
Isai. 57. 18. Backslidings, and open the Mysteries of His
Jer. 3. 22. Kingdom to them, circumcising their Hearts and Ears, and causing them to understand those Secrets which are hidden from the Wisdom of this World, and bring them out of the many
John 14. 6. Ways, into the one Way, *Christ Jesus the Way to God*, and out of the many Sects, Divisions and Parties, Holes, Briers, Thorns and Thickets, which they are fallen into, and have been intangled with, in the cloudy and dark Day that hath been over them, whilst under your Hands, and set His Name and His Father's Name upon them, and give them the Seal of the New Covenant, that they may know and be known that they are His, whom he hath purchased with his precious Blood, and redeemed, searched and sought out, even as a good Shepherd, who will bring them to the Mountain of
Isai. 2. 3. the House of the God of *Jacob*, and teach them of his Ways, and watch over them, who sleeps not, nor slumbers.

He will work a Reformation in the Nations,
Isai. 28. 16. and bring them to the one true Church, which
Acts 4. 11. is in God, founded and built upon the sure Foundation, that God hath laid and coupled together, as by the Hand of a wise Workman,
Eph. 4. 15, 16. into the Fellowship of the One Body, whereof Christ Jesus is the Head, who supplies the whole Body with all things needful, to build them up in their most precious Faith, which gives them Victory over the Man of Sin, and renews into the true Worship of God, in the Spirit and in

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the Truth, and to the Uniformity in the ſpiritual Worſhip, and a true Conformity thereto, by his Law of the Spirit written in the Heart. 1672.

Uniformity *and* Conformity.

There Chriſt is Prieſt according to Appointment of the Father, Miniſter and Biſhop of the Soul, who miniſters Life, Peace and Comfort unto them, and renews his holy and heavenly Ordinances in the Church, baptizing into *One Spirit*, and into the *One Faith, that works by Love, and purifies the Heart, giving a white Stone, and in it a New Name, and feeding with the ſincere Milk of the Word*, officiating the Prieſt's Office in the Church of the Firſt-born, preparing the Altar, and ſpreading the Table with fine white Linnen, which is his Righteouſneſs; and prepares the Bread for his Church, and fills their Cup with the New Wine, that they may all drink of the Cup of Bleſſings, which is the *Communion of his Blood; and may all eat of the One Bread, which is the Communion of his Body, and his Body is Bread indeed, and his Blood is Drink indeed, and this is that which gives Life*; and without it they cannot have Life, and this is free without Money, wherewith the Lord's Table is furniſh'd, and he is inviting the People and gathering the Nations to it, from your chargeable Tables; for you have ſold them Bread, Wine and Water at a dear Rate: but he will freely feed them with all things neceſſary, as an Houſhold of one Faith, and as one Family: Chriſt Jeſus (greater than *Solomon*) their Lord and Maſter ſhall govern them, ſetting up and renewing Family Duties amongſt them, to ſtand upon their Watch, to reſiſt every Appearance

Gal. 5. 6. Acts 15. 9. Rev. 2. 16.

Chriſt's Ordinances.

1 Cor. 10. 16. John 6. 35, 51.

Mat. 12. 42.

1672. ance of Evil, and *to pray with the Spirit and with Underſtanding, and to ſing with the Spirit, and with Underſtanding alſo.* And he ſhall rule, whoſe Right it is, and the Government is upon his Shoulders, whoſe Kingdom is Everlaſting, and of his Government there ſhall be no End. The Lord will perform this, to reform the Nations, and bring them to Uniformity, and true Conformity in his dear Son.

William Edmundſon.

Jamaica *the 24th of the* Twelfth Month, 1672.

Part of a LETTER *writ by* W. E. *at* Barbadoes, *to Friends in* Ireland. *Dated the Eighth of the Firſt Month,* 1675.

My Love is to all dear Friends.

THIS not Diſtance or Length of Time, Tribulations or Peril by Sea or Land (tho' many) that can make me unmindful of you; for you are ſealed in my Heart in an everlaſting Remembrance of true and unfeigned Love, in the Holy Spirit and Covenant of the Father's Love, where our Unity ſtands with the Father and his dear Son, and one with another. My earneſt Deſires are to the Lord, that in it you may all be kept to the Lord faithful in all things, without Spot or Blemiſh; and that Truth may be lov'd and prefer'd before all, in you all, and by you all in all things. And though it be my Lot, to be as one ſeparated and taken from that, which

Chriſtian Unity is in the holy Spirit.

which may be as dear and near to me as other Men, and be as one caſt out from the Enjoyment of Wife, Children, or other Benefits and Comforts in this Life, as the Off-ſcouring and Forſaken, liable to what may happen, Good Report or Evil Report, Received or Rejected, Plenty or Want, Liberty or Bonds, Safety or Perils by Sea and Land, Life or Death, to take my Lot, as it may fall by Night or Day, in Houſe or Wilderneſs, amongſt Friends or Enemies, as it may fall with me, I muſt be content, for the Goſpel's ſake, a *Diſpenſation of it being given to me, and a Neceſſity laid upon me to preach it; for which ſake my Life is not dear to me: ſo that I may finiſh the Work committed to my Truſt,* (with Joy) *and in the End ſtand in my Lot amongſt the Juſtified.*

1675.

Thro' Afflictions he looks to the Joy ſet before him.

Now my Friends! The Conſideration of what you enjoy, will it not provoke you to Love and good Works, to be diligent in the Lord's Buſineſs, and prefer it before all your own: for you are Partakers with me of the ſame Riches of God's Love, which is to conſtrain us all to love him. So conſider the Benefits that you enjoy, and let them be as Obligations upon you, to ſerve the Lord and his Truth in Faithfulneſs in your Places, and one another with fervent and unfeigned Love, and not ſlight Matters where Truth is concerned; but keep in all things ſweet and clean, appertaining to your pure RELIGION, which in its ſelf is unſpotted. For you know that Truth is pure, innocent and peaceable, and *Holineſs becomes the Houſe of God,* who loves Holineſs, but hates Uncleanneſs, and

The Mercies of God oblige us to ſerve him.

Pſal. 93. 5. Heb. 1. 8.

1675. will not dwell with the Unclean. So dwell in the Love of God, and in the Peace of our Prince of Peace, and be at Peace one with another, that the Love of God in Christ may dwell in you, and abound amongst you.

He exhorts to Love and Peace.

By this all dear Friends in that Part may know, that I am very well and have had good Service for the Lord in this Island, and the Lord is with his Testimony, and blesseth and prospers his Work; Many are convinc'd, and Meetings so full that the Meeting-Houses cannot contain the People. Many of the *Blacks* are convinc'd, and several of them confess to Truth, and things here are peaceable, and in as good Order as can well be expected at present. *James Fletcher* and Companion came here about a Month after me, and this Day took Shipping for the *Leeward-Islands*, and intend to go to *Bermudas*, and so to *New England*. I am ready to leave this Island the first Opportunity for *Rhode-Island* or *New-York*, which I expect may be about two Weeks hence.

Blacks convinc'd.

James Fletcher and Companion.

John Haydock landed here two Days ago from *New-England*, and is well, and that Country is much distressed by the Indian Wars; they had a sharp Fight this Winter, in which, they say, the *English* were beaten, and lost above three Hundred Men, six or seven Captains slain, and many Officers. They of *Boston* have sent out fresh Men, and 'tis supposed have fought again by this time; great Fears surprize the People, and their Hearts fail them, that they want Courage when they should look their Enemies in the Face: *the guilt of the Blood of the Innocent* shea

John Haydock.

Many English slain by the Indians.

Guilt of innocent Blood is heavy.

ſhed by them lies upon them, and the Lord hath given them Blood to drink. It's ſaid, that ſeveral of their Prieſts in *Boſton*-Colony had a Meeting to enquire of the Lord, what the Reaſon is that he is departed from them, and goes not forth with their Armies; and their Return is for many Cauſes, but this the chief, *viz. Suffering the* QUAKERS *Meetings amongſt them.* Thus Perſecution makes Men blind, that they run headlong to their own Deſtruction; but many of the People are diſſatisfied, and believe it is *The Killing and Perſecuting of the* Quakers, *that is the Cauſe of their Diſtreſs*; and they are diſtracted and confus'd amongſt themſelves, with Fears on every Side, and great Jealouſies, that all the Indians in thoſe Parts of *America*, will be in Arms this next Summer.

1675.

Perſecution blinds People.

So it is like to be troubleſome and perilous Travelling, but the Lord can preſerve and deliver out of all, into whoſe Will I am given up, whether it be to ſuffer for his Name, or to live or die for his Truth, His Will be done; and I hope my Life will not be dear to me to part with if He ſee it good, and I do not doubt but He will give me Strength, in the inward Man, to bear what the outward Man may ſuffer for his glorious Goſpel. And theſe Tidings do not affright or amaze me, for the Glory of the Recompence of Reward to the Faithful is before me, and doth out-ballance all Fears. Your Prayers to the Lord on my Behalf, may help me in my various Tryals and Exerciſes, who deſires to be in your daily Remembrance, even as you are in mine, never to be forgotten, for

W. E. is reſigned to the Will of God and ſtrong in Faith.

Deſireth Friends Prayers for him.

1675. my Spirit is with you, and the Overflowing of the Love of Christ in my Heart dearly salutes you all, and as we live in this, we shall never die; but shall meet again, if not in this Life, yet in the Life to come.

Finally, Dear Friends, I cannot but put you all in mind, to walk as Freemen in the Truth, and in the Liberty of the Gospel, and be not too careful, or too busie, or incumbred with the Things of this Life; but that you may be ready for Sufferings, which may attend that Nation before many be aware, that we may all be ready, as Christ's Freemen, to drink that Cup which the Lord is pleased to put into our Hands, for the Tryal of our Faith, which is more precious than Gold. So my dear and true Love is with you all, in the Power of an endless Life, wherein I am

Adviseth to be ready as Christ's Freemen.

Your Friend and Brother,

William Edmundson.

Charles-Town *in* Nevis, *the Tenth of the Second Month*, 1684.

My dear WIFE,

1684. THIS is to let thee know (in part) of my Fare in this my Travel, I landed in *Barbadoes* in Eight Weeks and four Days after I left *Ireland*, and abode there about Six Weeks, where I had much Service for the Lord, which was well accepted with Friends: And sailing from thence to *Antego*, we were in danger of Ship-

Barbadoes.

wreck,

wreck, our Ship being twice ſtruck on Rocks, and afterwards run upon a Shoal, our Maſter and Company not being acquainted with that Coaſt; yet through the Lord's Mercy and Help we got ſafe off, and landed well. I was very ſickly and weak in Body, whilſt I was in that Iſland, and my Spirit oppreſs'd with wrong Things there, ſo that I was bow'd down in Body and Mind, yet I kept Meetings. And after nine Days abode there ſail'd to this Iſland, and have had ſeveral Meetings, and ſeveral People of Account reſort to Meetings here, and are very tender and loving. I am now very well, bleſſed be the Lord, and intend, if the Lord will, when clear in this Iſland, to ſail to *Antego*, and ſo as Opportunity preſents to *Barbadoes*, and when clear there, I know nothing at preſent but may return to thee in *Ireland*, if the Lord permit, which I know will be welcome News to thee. I wrote to thee from *Barbadoes*, ſoon after I landed there, and ſent it by a Friend, a Maſter of a Ship, by the Way of *London*, which I hope came ſafe to thy Hand, but this I ſend by one of *Liverpool*. My tender and true Love is to all Friends, as if I named them, and to our Children, and my Prayers to the Lord are for them Day and Night, and for you all, *That you may be preſerved, and walk blameleſs in the Lord's Truth, to his Honour and our mutual Comfort.* So my Dear, my true and faithful Love is with thee, and I deſire thee, be tender of God's Honour and Truth's Fame: ſo reſt,

1711.

Nevis.

Barbadoes.

Thy Faithful Husband,

William Edmundſon.

1684.

Antego, *the 3d of the Third Month*, 1684.

My Dear WIFE,

THE true and tender Love, which in Duty I owe unto thee, is an Engagement upon me to write to thee by every Opportunity that presents, that thou mayst partly know of my Fare in my Travels through many and deep Exercises. I have been at *Nevis* and *Mountserrat*, and now returned to this Island, and am very well, blessed be the Lord, who gives me Strength and Ability to perform his Service committed to my Charge, even beyond Expectation. I purpose in the Will of God to take the first Opportunity for *Barbadoes*, and when clear there, I find nothing at present but I may return for *Ireland*, but must abide in the Will of God, which I still hope thou wilt submit unto, whether in Returning or Travelling further, Life or Death. My true Desires and Prayers to the Lord Night and Day is for thee and thine, that *Ye may be preserved blameless in his blessed Truth, to God's Honour and our mutual Comfort.* I shall not enlarge now, having given thee an Account in two before this, one soon after my Landing in *Barbadoes*, sent by a Friend by the Way of *London*, which I hope is come to thy Hand before now; and another I wrote from *Nevis* by a *Liverpool*-Man, who promised to send it safe, as directed. I received not one Line from thee since I parted from thee, nor from any in *Ireland*, save *Richard Pearce*, tho' many Ships have been from *Ireland* to these

Nevis. Mountserrat

Barbadoes.

Richard Pearce.

Parts

Parts, and I much desired to hear of thy Welfare every way, and of the Welfare of our Family and Friends, for my tender and true Love is with thee and our Children, 1684.

Thy Faithful and Loving Husband,

William Edmundson.

Barbadoes, *the fourth Day of the Fourth Month*, 1684.

Dear WIFE,

MY dear, tender and true Love is to thee, which thou mayst assure thy self of, is true and faithful in all Places, and neither Time nor Distance, Prosperity nor Affliction can wear out; for my Heart is with thee in sincere Love as it ought to be, and my Desires to the Lord Day and Night are for thee, that *thou mayst be preserved blameless in his blessed Truth, which in Measure thou knowest, the Encrease whereof I much desire to find*, which at my Return would be great Joy and Comfort to me. My Dear, I hope thou dost, and wilt endeavour thy self with all Godly Endeavours, to live and walk in the Course of thy Conversation, blameless in the Sight of God and Men, as becomes the blessed Truth and Gospel of the Dear Son of God, which we profess, and for which in Measure I am set in Defence, through Good Report and Evil Report: Therefore fulfil my Desire, and it will

1684. greatly add to my Comfort, and increaſe my Joy in the Lord Jeſus, which is deſired above and before all other viſible Things, by me thy Faithful and Careful Husband. I have given thee an Account of my Fare in three ſeveral Letters before this, and now by this thou mayſt know, I have been ſome conſiderable time at the *Leeward Iſlands*, viz. *Antego*, *Nevis* and *Mountſerrat*, and being clear there, am now return'd to this Iſland, and my coming to theſe Parts was in a needful and acceptable Time, and not in vain, as many can and do bear Witneſs; the Lord's Goodneſs is along with me in his bleſſed Service: for which not only I, but many others bleſs and praiſe the Lord, whoſe Care is over his People. I find the longer I ſtay, the more is the Service, and truly the Lord hath and doth give me Ability of Body beyond Expectation. Everlaſting Praiſe to His Name for ever.

I receiv'd no Letter from thee ſince I left thee, I would gladly have come over in this Ship, that goes to *Liverpool*, which would have been a convenient Paſſage for me; but I find the Service of this Iſland is upon me, and cannot be clear of it as yet. I know nothing at preſent, but when I am clear here I may return to *Ireland*, but muſt ſubmit to the Will of God, which I hope thou canſt ſubmit unto, in giving me up, as hitherto thou haſt done, whether in Travelling further or Returning. My tender Fatherly Love is to our Children, with continual Care and fervent Deſires for *their Preſervation out of the Evil of the World*, *Snares of the Devil*

Devil and Lusts of the Flesh, which drown ungodly Men in Perdition, which if they turn aside into, will wound my Heart, Mind and Spirit, and heap Loads of Sorrow, Grief and Affliction upon my Head: but if they fear God, and love Truth with all their Hearts, and the Bent of their Inclinations be to Virtue, Justice and Righteousness, as good Examples, which become Children of a careful and religious Father, then they will make glad my Heart, Mind and Spirit, more than the Encrease of all the Riches of the World. And this is according to the Truth of my Heart, the Lord knows, that searcheth all Hearts. My dear Love is to all Friends, as if I named them, desiring they may be preserved blameless in the blessed Truth; which, through the Mercies and Love of God, they have received and believed in; and that the Propagation of it may be preferred before all in their Minds, Hearts and Affections, is the real Desire and Breathing to God on their Behalf, of me their Ancient and True Friend, who cannot forget them when before the Lord. My Dear, Once more my Love is mentioned to thee, and I hope yet, in the Lord's Time, to see thee again to our Comfort, and remain, 1684.

Thy True and Faithful Husband,

William Edmundson.

Barba-

1684. Barbadoes, *the Twelfth Day of the Fifth Month*, 1684.

Dear Wife,

IN my last to thee, I gave thee some Encouragement to expect my Return to thee from this Island; but finding a Concern to go to *Jamaica*, I cannot be clear to return in Peace without performing of it, and I hope thou art made willing to give me up to the Will of God, what ever it be in Life or Death, yet I think it fit, and true Love leads me thereunto, to give thee an Account of Passages, and how I spend my Time. I wrote to thee and to *Anthony Sharp* soon after I landed here, I sent it by a Friend, Master of a Ship, by the way of *London*, I abode after in this Island about five Weeks, then sail'd to the *Leeward Islands*, viz. *Antego*, *Nevis* and *Mountserrat*, and laboured in Truth's Service about ten Weeks, and returned to this Island, having had good Service for the Lord and his People all this time, and well accepted of, which I hope will not prove Fruitless; the Lord's blessed Presence and Power is with me, to mine and many others great Satisfaction and Refreshment. Everlasting Praises to His Name for ever.

Jamaica.

Through the tender Mercies and endless Love of God, I am able in Body to labour beyond Expectation, *the Lord is worthy to be served with the Abilities he gives*. I do purpose in the Will of God for *Jamaica*, the first Opportunity of a Passage. And now, dear Wife, I earnestly beg and desire above all earthly things, that Thou and our Children may be preserved from the Cor-

Corruptions and Evils of the World, in a blameleſs Converſation, as becomes the Truth, which you know in Part: and as your whole Inclinations, fervent Deſires, ardent Affection and Reverence are to Virtue, and an Abhorrence of every Vice, no doubt the Lord will encreaſe your Knowledge and Faith in his Son, and multiply His Grace and Truth in you, and put of his good Spirit upon you. by which you will be made a good Savour in your Places both to God and Men, and cut off Occaſion from ſuch, as watch with an evil Eye for your Halting, to make it a Cloak for their unjuſtifiable Doings, and to reproach me upon Occaſion. Now my earneſt Deſires and Prayers to God, through the Spirit of his Son, are Day and Night for your *Preſervation from all the Evils of the World, and Corruptions of the Fleſh, with the Luſts thereof: and that you may be enrich'd with the Encreaſe of of God, through the bleſſed Spirit of His Son, to His Honour and your Comfort both here and hereafter; which will be more Joy and Gladneſs to me, than the Encreaſe of all the Riches in the World.* So the God and Father of our Lord Jeſus Chriſt, preſerve you blameleſs, and cauſe his Face to ſhine upon you, that in His Light you may ſhine to His Glory and Honour, to whom all is due for ever, *Amen.* My dear and true Love is with thee, and to our Children, and to all dear Friends, as if I named them. 1684.

William Edmundſon.

For

For all Friends that know the Heavenly Gift *of* Christ Jesus, *from the Apostles to the hindermost of the Flock of Christ, that they neglect not the* Service *of their Day, according to* Proportion *of* Abilities *and* Gifts, *and more especially those gifted for* Doctrine *and* Government.

1694. CHRIST JESUS, the Promised Seed, that bruises the *Serpent's Head*, of whom the
Gen. 3. 15. Law and Prophets gave Testimony, according
Heb. 10. 5. to the Promise of the Father, came in due time, in that prepared Body, to do the Will of God for Man's REDEMPTION, which when he
Eph. 4. 8, 11, 12, 13. had finished, and tasted Death for us, he ascend-
1 Cor. 12. 6. to 12. ed up on High, and gave Gifts to Men, and peculiar Gifts to Believers; *to some Apostles, to some Prophets, aud to some Evangelists, Pastors and Teachers, Discerners of Spirits, Help-meets in Government*, and several other Gifts gave he to
Heb. 12. 2. his gathered Flock that believed in him, for the edifying and building them up in the precious Faith, which he is Author of, that they may come to the perfect Knowledge of God and Christ, in the Measure and Stature of the Fulness in him, and be established in him the Head and Foundation, and grow up in him in all Virtue and Godliness, in Gospel Order.

Now, every one thus gifted by Christ Jesus, is to wait on their Gift, and attend their Service in the Ministration thereof, according to Proportion of Grace and Faith given. Whether *Prophecying, Ministring, Teaching*, or *Exhorting all to wait on their Service; and he that Ruleth to*

be

be diligent, and Speakers to perform it as the Oracles of God; and thus to administer one to another as good Stewards of the manifold Grace of God, and keep in the Bounds and Line of their own Measure and Gift of Christ, not going beyond it into another Man's Line, and be found in Faith and Doctrine, and not to be intangled or cumber'd with the Affairs of this Life, nor choak'd or surfeited with the Riches of this World, or laden, as with thick Clay to hinder their following of Christ the Captain, that hath called and gifted for his Work and Service in his Vine-Yard, to labour in the Gospel, and leave all for it, that it might be perform'd and finish'd according to the Will of God, under the daily Cross and Self-denial; and not to be at Ease in the Flesh, World or Will, or own Time and Place in Trading, Dealing, and getting Riches; but diligently attend their Service and Gift, and keep the *Body in Subjection, least Preaching to others, they become Cast-aways, and to take heed to themselves, and to the Flock of Christ, of which the* Holy Ghost *made them* Overseers, *and be Examples before them, and feed them in due Season.*

1694.

Rom. 12. 6, 7, 8.
1 Pet. 4. 10.
2 Tim. 2. 4.
Luke 21. 34.
Ch. 14. 27, &c.
1 Cor. 9. 27
Acts 20. 28.

And thus Christ Jesus, when he had ascended into Glory, establish'd his Church in Government, as well in *Discipline*, as *Faith* and *Doctrine*, and committed the Care and Trust to gifted Men for every Service, to keep the whole Body or Church in Order, according to the Rule and Holy Rights of the New Covenant; and they met together, the *Apostles*, *Elders* and *Brethren*, as well in relation to matters of *Church Govern-*

1694. *Government*, as the *Worſhip of God*, and diſcourſed of matters committed to their Charge and Truſt, as Stewards and Overſeers of Chriſt's Vine-Yard, Husbandry, and Heritage.

Thoſe Preachers that went from *Jeruſalem* to *Antioch*, and would mix the Law of the Firſt Covenant with the Doctrine of Chriſt's Kingdom, were reprehended, and the Churches adviſed of their Error, many others alſo under thoſe Stations of *Apoſtles*, *Prophets* and *Preachers*, that kept not to the Gift of Chriſt, but went beyond their Line and Rule into Confuſion and Diſorder, which tended to Deſtruction and not to Edification, were admoniſhed and reproved. And *Diſorderly*, *Unruly* Women were not permitted to Teach or Preach in the Church. And thoſe qualified Men, through the Gift of Chriſt, who had the Concern of Church-Affairs, with the Aſſiſtance and Approbation of the *Holy Ghoſt*, wrote divers Epiſtles and Decrees to the Churches, and appointed *Elders*, as *Overſeers*, in every Meeting; Faithful Men to whom they were committed to ſee thoſe Decrees truly and duly performed, that the Church of Chriſt might ſhine in the comely Order and Diſcipline, as *Lights in the World*, to the Glory of God.

1 Cor. 1. 11 11. 5.

Titus 1. 5. &c.

So the Churches were eſtabliſhed, and thoſe *that ruled Well were worthy of double Honour*, and ſuch, who kept to the Heavenly Gift, diſcover'd Falſe *Teachers*, Falſe *Apoſtles*, Falſe *Brethren* and *Antichriſts*, that were amongſt Believers; as *Wells without Water*, *Clouds without Rain*, *Fruitleſs Trees that cumbred the Ground*, *and wandring Stars*, *for whom the Blackneſs of Darkneſs*

Phil. 2. 15.

2 John 5. 7. 2 Cor. 11. 13. Jude 5. 4. 20 20.

was

was reſerved for ever; and ſuch as loved their Bellies and Pleaſures more than God; yet would be Talking and Preaching, not knowing whereof they affirmed, being gone from the Rule and Line of the Heavenly Gift of Chriſt. So the Lord's Care was over his gathered Flock, for their Preſervation in Faith and Fellowſhip with himſelf, and one with another, as Members of one Body, taking due Care one of another for their Preſervation from all Uncleanneſs, Diſorder, Snares and Intanglements that are in the World; And that all ſhould be kept in the Holy, Comely Order and Diſcipline of the Goſpel of Chriſt Jeſus: *Husbands to Love their Wives, and Wives to Love and Reverence their Husbands, Children to Honour their Parents, and Servants their Maſters, and Widows to be Chaſt, alſo Young Men and Maids to be Sober-minded, and not to Marry with Unbelievers; and all to Labour, for he that will not Work, muſt not Eat; and Rich Men to be rich in good Works.*

1694.

Tim. 1. 7.

1 Cor. 12. 12.

Eph. 5. 33. 6. 1. and 5. Titus 2. 4. and 6. 2 Cor. 6. 14 2 Theſſ. 3. 10. 1 Tim. 6. 17, 18.

Thus the Church of Chriſt, both Male and Female were eſtabliſhed in their Heavenly Order and Degrees; wherein all were to keep their Ranks in Diſcipline and Miniſtration, eſtabliſhed by Chriſt in his Church, under the New Covenant; and to prefer his Publick Service before Private Intereſt.

Now the Church that Chriſt eſpouſed to himſelf, was adorned with her Jewels, and Beautiful through his Comelineſs; but when the Apoſtacy and Falling away came in, ſpoken of by Chriſt and his Apoſtles, as Seers of the Times, that the Generality of Chriſtians went from

Rev. 12. 1, 4, 6, &c. 11. 7. to 11.

1694. from the Heavenly Gift, ſaving a ſmall Remnant that kept to the Gift of the Holy Spirit, who were forced to lie obſcure under the Arm of God's Providence, Sighing and Mourning becauſe of Confuſion, Diſorder, and the Abominations which came into the Churches, Chriſt the Man-Child departed from them, and the Witneſſes were Slain, yet unburied; then the whole Building went to Rack and Ruin, Rents and Breaches, and all in Confuſion, both in Doctrine and Government, every one ſought their own Wealth, Preferment and Eaſe in the World, the Fleſh, and Will; and the Croſs of Chriſt was loſt, Miniſters went to the Letter, having gone from the Heavenly Gift of Chriſt's Holy Spirit, and got into eaſie Places, every
Acts 29. 30. one ſeeking their own Gain and Advantage of the Preſentation of the Times, and cared for themſelves, not for the Flock that Chriſt had ſhed his precious Blood for; but Self-Intereſt prevailed, and the Publick Spirit that ſtands
2 Pet. 2. for and ſeeks the Publick Good, was loſt, the Churches were fill'd with Confuſion and Errors, their Overſeers being blinded with the World and by the God of it, the Face of Chriſt and Chriſtianity was marr'd, the Beauty and Comlineſs gone, the Temple and Tabernacle of God ruinated, his Divine Service and Worſhip loſt, as it was inſtituted by Chriſt.

Thus it lay till the Time of Reformation and Reſtoration, according to the Appointment of the Father; which in Mercy is largely manifeſt-
2 Theſſ. 2. 8. ed in our Age, wherein Chriſt Jeſus is return'd in the Brightneſs and Glory of his Father; to bring

bring up the *Church out of the Wilderness*; and 1694.
is bringing back and gathering his scattered
Flock to the Faith once delivered to his Saints, Heb. 12. 2. 2 Cor. 4. 6.
which He is Author of; and causing his Divine Rev. 21. 3.
Light to shine in their Hearts, to give them the 1 John 1. 3. and 7.
Knowledge of the Glory of the Father, and raising the Ruin of his Temple and Tabernacle, that he may dwell and tabernacle in us, and bring us into Fellowship with the Father and Himself, and one with another, and to *Worship the Father in Spirit and in Truth*, and be Partakers of his Holy Ordinance of Baptism, Baptiz- 1 Cor. 12. 13.
ing by one Spirit into one Body, of which he is Head, and renewing the Heavenly Gifts of his Holy Spirit, both in Doctrine and Government, and the Everlasting *Gospel* is preached a- Rev. 14. 6. 7.
gain, and Order and Discipline settled in the Church, according to his former Institution, for the Preservation and Growth of all his gathered Flock, in the Increases of God.

And the Care and Trust of the Flock of Acts 20. 28.
Christ is committed to Gifted Men, whom the *Holy Ghost hath made Overseers, to take heed to themselves, and the Flock of God*, that all in the House of Christ, which is his People, be kept in Order, with respect to things both Divine and Humane, according to Gospel Rule and Order; and all are to attend on their Ministry and Service, and fulfil it according to their Ability and Gift; that the House of God may be settled on her own Mountain, which is above all Isai. 2. 2.
Mountains and Hills, and many shall flow to it, and see the antient Beauty and Comelineſs Mic. 4. 1.
which the Lord is restoring to his Church, in

1694. decking her with her former Ornaments of *Gospel Rights and Priviledges*, and all concerned in this great Work of Restoration, who have receiv'd a Gift from Christ to officiate therein, are to attend their Office and Service for the Publick Good, and not to chuse their own Time, or Place of Ease in the Flesh, and Will, in the things of this World, which loads them as with Clay, and hinders their Service for the Publick, and is no Example of Self-denial to the Flock of Christ, but savours of that Spirit of *Apostacy*, which is to be purged out, as the Old Leaven, that so it may be seen, we are in the Foot-Steps of those, *That were given up both in Strength, Understanding, Time and Substance, to spend and be spent in the Service of the Lord and his People.*

1 Cor. 5. 6, 7.

William Edmundson.

Concerning OFFERINGS, *That are offered to God, in* Prayer *and* Supplication.

THE *Offerings*, that are acceptable to God, must be offer'd in Righteousness, and with clean Hearts and Lips. For the Lord is Pure and Holy, and *will be sanctified of all that come near Him*, and his Worship is in Spirit and in Truth; wherefore Prayer, Supplication and Addresses to God, being a special Part of his Worship, must be perform'd in *Spirit and Truth*, with a right *Understanding*, seasoned with *Grace*, and

Chap. 22. 20. Deut. 33. 19. Psal. 73. 13.

Mark 9. 49. 50.

and with the *Word of God*, even as the Sacrifices under the Old Covenant were to be brought and offer'd in clean Veſſels, ſeaſon'd with Salt and with Fire: So All, now under the New Covenant, who approach ſo nigh to God, as to offer an Offering in Prayer, muſt have their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed in clean Water, and ſanctified with the Word of God, and their Senſes ſeaſoned with his Grace and Spirit in Divine Underſtanding, and muſt offer that which is ſound and pertinent, which the Spirit makes known to be needful, whoſe Interceſſion is acceptable, as a ſweet ſmelling Sacrifice in the Noſtrils of God, and a Savour of Life unto Life, and of Death unto Death, though in Sighs, Groans, or few Words, being Sound, Pithy and Fervent. For the Lord knows the Mind of the Spirit, that makes Interceſſion to him, who Hears, and graciouſly Anſwers.

1695.

Levit. 2. 13.

Heb. 10. 22.

Rom 8. 26, 27.

And now all are to be careful, both what and how they offer to God, who will be ſanctified of all that come near him, and is a conſuming Fire, *who conſumed* Nadab *and* Abihu *that offered ſtrange Fire, though they were of the High Prieſt's Line.* And there may be now Offerings in Prayer and Supplication, in long Repetitions of many Words, in the Openings of ſome Divine Illuminations, with a mixture of Heat and Paſſion of the Mind, and Zeal beyond Knowledge, and in this Heat, Paſſion and forward Zeal, run on into many needleſs Words, and long Repetitions, and ſometimes out of Supplication into Declaration, as though the

Deut. 4. 24. Levit. 10. 1, 2. Heb. 12. 29.

Long Repetitions in Prayer to be avoided.

1695. Lord wanted Information; ſuch want the Divine Underſtanding, and go from the Bounds and Limits of the Spirit, and Will of God, like that forc'd Offering of King *Saul*, which *Samuel* call'd *Fooliſh*, and the ſtrange Fire and forced Offering, offer what comes to Hand, and laviſh all out, as if there were no Treaſury to hold the Lord's Treaſures, that may open and preſent to View at Times, for their own Benefit; ſo ſuch in the End, coming to Poverty and Want, ſit down in the dry and barren Ground: Wherefore all are to know their Treaſury, and treaſure up the Lord's Openings, and try the Spirit by which they Offer, that they may know the Lord's try'd Gold, and not mix it with Droſs or Tin, and know his Stamp, Heavenly Image and Superſcription; and not Counterfeit, Waſte, or Laviſh it out, but mind the Lord's Directions, who will call all to an Account, and give to every one according to their Deeds, *and all the Churches ſhall know, that he ſearches the Heart and tries the Reins.*

1 Cor. 14. 17.
1 Sam. 13. 12, 13.
Iſai. 50. 11.
Mat. 12. 35.
Rev. 3. 18.
Chap. 2. 23.

As under the Old Covenant, there was the Lord's Fire, that was to burn continually on the Altar, and received the acceptable Offerings: So there was ſtrange Fire, which was rejected, and the Offering that was offer'd therein. And now in the New Covenant there is a true Fervency, Heat and Zeal, according to the true Knowledge of God in the Spirit and Word of Life, that dies not out, in which God receives the acceptable Offerings: So there is alſo a wrong Heat of Spirit, and Zeal without true Knowledge, that with Violence,

Levit. 6. 14.

The Lord's Fire is not to go out.

lence, through the Paſſion of the Mind, and Forwardneſs of Deſire, runs into a Multitude of needleſs Words and long Repetitions, thinking to be heard for much Speaking, but is rejected, and is a Grief, Burthen and Trouble to ſenſible weighty Friends, who ſit in a divine Senſe of the Teachings and Movings of the Lord's good Spirit, in which they have Salt to Savour withal, though the affectionate Part in ſome, who are not ſo ſettled in that Divine Senſe, as to diſtinguiſh between Spirit and Spirit, is raiſed with the Flaſhes of this wrong Heat and long Repetitions, which augments the trouble of the Faithful and Senſible, who are concerned for the Good and Preſervation of All.

1695.

Our Prayers not heard for much Speaking.

A blind forward Zeal is a Trouble unto the Faithful.

We Read that the Prieſts of *Baal* in their Offerings, were *Earneſt*, *Hot and Fierce*, and cut themſelves, making *long Repetitions from Morning until Evening, ſo kept the People in Expectation to ſmall Purpoſe*; but *Elijah* having repair'd the Lord's Altar, and prepar'd his Offering, in a few ſenſible Words (pertinent to the Matter and Service of the Day and Time) prayed thus, in the Spirit and Power of God, *Lord God of* Abraham, Iſaac, *and of* Iſrael, *let it be known this Day, that Thou art God in* Iſrael, *and that I am thy Servant, and that I have done all theſe Things at thy Word. Hear me, O LORD! hear me, that this People may know, that thou art the Lord God, and that Thou haſt turned their Hearts back again*; which the Lord heard and anſwered. So here a Few ſenſible Words, with a good Underſtanding,

1 Kings 18. 26, 28, 29.

Ver. 36, 37, 38.

1605. pertinent to the Matter (without needleſs Repetitions) were prevalent with God.

And our Saviour *Chriſt Jeſus*, when he taught his Diſciples to Pray, bad them, *not be like the Hypocrites, or Heathen, who uſed many Repetitions, and thought to be heard for their much Speaking.* Therefore, ſaith he, *Be not ye like unto them, for your Father knoweth what things you have need of, before ye ask him.* And the *Prayer* which he Taught, is full of Matter to the Purpoſe, though comprehended in few Words, and all his Diſciples and Apoſtles are to learn of Him, and obſerve His Directions, and not the Manner or Cuſtoms of the Heathen and Hypocrites, in this weighty matter of Approaching nigh unto God with Offerings, in Prayer and Supplication.

Mat. 6. 7, 8.

The Lord's Prayer ſhort and comprehenſive.

Our Saviour alſo left us a good Example, written for our Learning, when he was under the Senſe of drinking that Cup of Sufferings for the Sins of all Mankind, and to offer to God that Great Offering for their Ranſom, he prayed in theſe Words, *O my Father, if thou be willing, remove this Cup from me, nevertheleſs not my Will, but thine be done.* And in giving Thanks in theſe Words, *I thank thee, O Father! Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeemed good in thy Sight.* And how many more Examples in the Scriptures are on this Account, full and pertinent to the Matter, comprehended in few Words, and not like the Heathen in Tedious Repetitions, who think,

Our Saviour's Example to be minded in Prayer. Luke 22. 41, 42. Mat. 11. 25, 26.

think to be heard for their much Speaking. 1695.
Therefore all who approach unto God with their Offerings, are to be watchful and careful, both *What* and *How* they offer under this Administration of the Spirit, and Dispensation of the New Covenant.

All to be careful what and how they offer to God.

I have travel'd under a deep Sense and Concern in this Matter for some time.

William Edmundson.

The Twelfth of the First Month, 1695.

West-Chester *the Twelfth of the Fifth Month*, 1697.

Son TRYAL,

I Received thine at *Liverpool*, with one by Order from the Monthly Meeting, and am heartily glad to hear that things are well with you, and I Pray God continue them so, with the Increase of his Goodness: For no Worldly things would be so pleasing to me, as your Preservation from the Corruptions that are in the World, which the Fear of God, and Love to his Blessed Truth, preserves out of, which, if thou and the rest take good heed unto, will add to my Comfort, and if it should be otherwise it will add to my Trouble, and heap Sorrow upon my Head. And therefore I desire, that you may all be care- 1697.

Fear of God preserves from Snares of Death.

1697. ful in the Conduct of your Converſation for God's Glory, your own Good and Credit, and my Comfort. I am very well, conſidering my Old Age, and my Travels and Labours in the Lord's Service, which hitherto, the Lord hath given me Strength and Ability to perform, I hope to his Honour, and the Good of many.

And now there is ſome Service before me in three or four Counties in theſe Northern Parts, which I am now entring upon, reſign'd to the Will of God, whether to Live or Die. *George Rook*, my Companion, who hath hitherto been very ſerviceable and helpful, is now leaving me and coming to *Ireland*, with *Amos Strettle*, the firſt fair Wind; ſo that I am left alone now, but hope the Lord will not leave me, who hath been with me hitherto, and bleſs'd and proſper'd his Work and Service, giving Strength and Ability beyond the ordinary Courſe of Nature, *Bleſſed be his Name for ever.*

George Rooke *returns.*

And now, my Son, it will be Gladneſs to me, that thou ſhew thy ſelf a Man for Truth, in all thy Concerns, and if thou truly fear God, thou wilt learn Wiſdom, which will give thee Credit and Favour with the Lord and and his People.

He *greeteth his Children.*

Remember my tender Fatherly Love to thy Brothers and Siſters, and to Grand-Children, deſiring they may all do well, and ſo walk, that no occaſion may be given by any of them againſt the Lord's bleſſed Truth, or a Defamation upon themſelves. For *in every*

thing,

thing, wherein any Sin against God, and dishonour him, they discredit and dishonour themselves: but all that honour the Lord in the Course of their Conversations, He honours, and will honour with many Favours. This being what offers at present from a 1697.

Sin dishonours Men.

Tender careful Father,

William Edmundson.

My Love to all honest Friends, as if nam'd.

York, *the Seventh of the Sixth Month*, 1697.

Son Tryal,

THIS may let thee and the rest know, who desire to hear of my Welfare, that thro' the Mercies of the Lord I am well, and sensible of his renewing my Strength every way, to perform his Service required of me, which I hope will be to his Praise and the Good of many when I am gone. My chief Care is, *That I may do my Days Work in Time according to his Will*, first in general, and secondly in particular, for my Children and Off-spring of my Family; to be clear of all Mens Blood in the Day of Account, my Service is more than ordinary in several Things, and Strength and Ability given accordingly. The Lord is great, and greatly to

His Care to be clear of all Mens Blood.

1697. to be reverenc'd and fear'd, *His Wisdom is infinite, and the Ways of his Judgments unsearchable.* My Soul and Spirit in the Sense of his Wonders, in the Depths of Exercise, admires his infinite Goodness, and praises his Holy Name.

The Lord's Ways and Judgments are Unsearchable.

As I wrote in my last to thee, *My Childrens Folly is as a Weapon in the Hand of Evil Doers, against the Lord's Work in my Hands*; but the Lord who knows my Heart's Integrity and Innocency, he out-ballances all Opposition with his irresistable Power, and crowns his Testimony with Dominion over all Gain-sayers, blessed be his Name: yet it is a Grief and sore Trouble to be wounded *with an Arrow that sprung from my own Loins, prepared through my Childrens Folly for want of the Fear of God, and Reverence to such a Father, whom the Lord hath endued with many Favours.* It ought to seize all your Hearts and break them in a deep Sense of bitter Sorrow, and be a Warning to all of you, that are innocent, to be watchful over your own Ways in Godly Fear, that you fall not into the like Temptations, which dishonour God, and are a Blot and Stain to their Name and Fame, who fall into them, not easily to be done away out of the Memory of God and Men. *A good Name deservedly lost, is hard to regain:* Therefore thou my Son, with the rest that are innocent, fear the Lord, love his Truth, take Advice of approved Elders, which may be for your Preservation in Credit with God and good Men, and Experience shews, that *They who honour the Lord, He doth honour them.* I was at *Liverpool* and *Chester*, thinking to come over with *George Rooke*

W. E. is wounded with his Childrens Folly.

He tenderly adviseth the Innocent to fear the Lord.

Rooke, but was not clear of this Service, which I am upon, and muſt not leave it till performed. I received thy Letter there, with that by Order of the Monthly Meeting, both kindly accepted: And I earneſtly deſire, thou wilt be careful on thy Part in the Fear and Wiſdom of God, to perform what thou haſt written, that I may have Comfort of thee: For nothing in the World is ſo pleaſant to me, as *My Children doing well, walking in the bleſſed Truth.* I have had many large and full Meetings ſince *George Rooke* left me, as in *Cheſhire*, *Lancaſhire* and thus far in *Yorkſhire*; many Friends came far to Meetings, and the Lord's Power anſwer'd their Expectation, and many honeſt Hearts are thankful and glad of this Labour of Love. I came this Day to this City, and intend to ſtay their Meeting to morrow, being Firſt Day, and then as the Lord enables, to go towards *Burlington*, *Scarborough* and *Whitby*; and when clear there, through *Biſhoprick* and *Weſtmorland* into *Cumberland*, and if the Lord lengthen my time, then to ſee you again. I know not yet whether to ſhip at *Liverpool*, or go by Land to *Port-Patrick* in *Scotland*. I hope in the Lord's Strength to be in *Cumberland* in three Weeks from this Date. Remember my dear and true Love to Elders and honeſt Friends of our Monthly Meeting, as if I named them one by one, and I charge thee to give them a true Copy of this, and let them read it in the Mens Meeting, and it ſhall be a Witneſs for me, if I ſhould not ſee your Faces again.

1697.

His great Comfort would be to ſee his Children walk in the Truth.

York.

Burlington. Scarborough Whitby.

He willeth that Friends have a Copy of this Letter.

And

1697. And now my Son, my Prayers are for thee, and my Care is for thy Well-doing, that thy Behaviour in all things may give thee Credit, and me Comfort. *Shew thy ſelf a Man in all Concerns, and act in all things as in the Sight of God, who orders all things for the beſt, for them that Fear Him, and caſt themſelves upon His Ordering Providential Power, that rules all things. 'Tis ſafe to keep there out of all Self-Will and Haſte.*

William Edmundſon.

A

POSTSCRIPT.

To an EPISTLE *from* Leinſter *Province Meeting.*

1698. AT the firſt when the Lord call'd and gather'd us to be a People, and open'd the Eyes of our Underſtandings, then we ſaw the exceeding Sinfulneſs of Sin, and the Wickedneſs that was in the World; and a perfect Abhorrence was fix'd in our Hearts againſt all the *Wicked*, *Unjuſt*, *Vain*, *Ungodly*, *Unlawful* Part of the World in all Reſpects. And we ſaw the *goodly* and moſt *glorious lawful* Things of the World were abuſed and miſuſed. And that many

many Snares and Temptations lay in them, with Troubles and Dangers of divers Kinds, which we felt the Load of, and that we could not carry them, and run the Race the Lord had set before us, so cheerfully as to win the Prize of our Salvation: wherefore our Care was to cast off this great Load and Burthen, *viz. Great and Gainful Ways of getting Riches, and to lessen our Concerns therein*, that we might be ready to answer Christ Jesus our Captain, who had call'd us to follow him in a spiritual Warfare, under the Discipline of his daily Cross and Self-denial; then the Things of this World were of small Value with us, so that we might win Christ, and the *Goodliest* Things thereof were not near us, so that we might be near the Lord: for the *Lord's Truth out-ballanc'd all the World*, even the most glorious Part of it.

1698.

Self-denial in Trading for Christ's sake.

Then *Great Trading* was a *Burthen*, and *Great Concerns* a *Great Trouble*, all needless Things, *Fine Houses*, *Rich Furniture*, and *Gaudy Apparel* was an Eye-sore; our Eye being single to the Lord, and the Inshining of his Light in our Hearts, that gave us the Sight of the Knowledge of the Glory of God, which so affected our Minds, that it stain'd the Glory of all earthly Things, and they bore no Mastery with us, either in Dwelling, Eating, Drinking, Buying, Selling, Marrying, or Giving in Marriage, the LORD was the OBJECT of our Eye, and we all humble and low before him, Self of small Repute; Ministers and Elders in all such Cases walking as good *Examples*, that the Flock might

Ministers and Elders Exemplar

1698. might follow their Footſteps, as they followed Chriſt, in the Daily Croſs and Self-denial, in their Dwellings, Callings, Eating, Drinking, Buying, Selling, Marrying and giving in Marriage. And this anſwer'd the Lord and his Witneſs in all Conſciences, and gave us great Credit amongſt Men.

But as our Number increas'd, it happen'd that ſuch a Spirit came in amongſt us, as was amongſt the *Jews*, when they came up out of *Ægypt*, this began to look back into the World, and traded with the Credit which was not of its own Purchaſing, ſtriving to be great in the Riches and Poſſeſſions of this World, then *Great Fair Buildings* in City and Country, *Fine* and *Faſhionable Furniture*, and *Apparel* ſuitable, *Dainty* and *Voluptuous Proviſion*, *Rich Matches* in Marriage, and *Exceſſive*, *Cuſtomary*, *Uncomely Smoaking* of Tobacco came into Practiſe, under Colour of *lawful* and *ſerviceable*, far wide from the Footſteps of the Miniſters and Elders whom the Lord raiſed up, and ſent forth into his Work and Service at the Beginning; and far ſhort of the Example that our Lord and Maſter Chriſt Jeſus left us, when he was tempted in the Wilderneſs with the Kingdoms of the World, and the Glory of them which he deſpiſed.

And *Moſes*, who refuſed the Crown of *Ægypt*, and to be called the Son of *Pharaoh*'s Daughter, rather chuſing Affliction with the Lord's People, having a Regard to the Recompence of Reward. And the Holy Apoſtle writes to the Church of Chriſt, both Fathers, Young-men and

and Children, advising against the Love of the World, and the Fashions thereof, which are working, as the old Leaven at this very time, to corrupt the Heritage of God, and to fill it with Briars, Thorns, Thistles, Tares and the Grapes of the Earth, to make the Lord reject it and lay it waste. But the Lord of all our Mercies, whose Eye hath been over us for good since he gather'd us to be a People, and entred into Covenant with us, according to his ancient Promise, is lifting up his Spirit, as a Standard against the Invasion of this Enemy, and raising up his living Word and Testimony in the Hearts of many, to stand in and fence up the Gap, which this Floating, High, Worldly, Libertine Spirit hath made, that leads from the Footsteps of them that follow Christ, as at first, and know him to bound them with his Bounds, and not in their own Will and Time, lay hold on Presentations and Opportunities to get Riches, which many have had, and refus'd for Truth's sake, and the Lord hath accepted thereof as an Offering, and rewarded them with great Comfort, to the Praise of his great Name.

1698.

1 John. 2. 15. *Love and Fashions of the World corrupt God's Heritage.*

William Edmundson.

A N

AN

EPISTLE

To Friends in BARBADOES.

My Dear Friends,

YOU are in my Memory in the ancient Love of God, in which I viſited you, and labour'd in your Iſland, and thoſe Parts of the World, to gather the Bleſſed Unchangeable Truth, and to ſettle and confirm you in it, according to the Ability and Gift of God given to me, and miniſtred to you in the Demonſtration of the Spirit and Power of Chriſt, in which the Myſteries of Faith and Diſcipline of the Goſpel were unfolded to you, for your Settlement under Chriſt's Government in the New Covenant, and to know the Bounds and Liberty of it, that you might walk in it in all things to the Praiſe and Honour of God, who call'd and gather'd you to be a People, and not turn into the Elements of the World, nor be entangled, neither carried away after the Luſt of the Eye, Luſt of the Fleſh or Pride of Life; but walk in the Liberty and Bounds of the New Covenant, as Lights in the World: for God hath ſet Limits for his People in his New Covenant, as He ſet Bounds for the outward *Jews* in the Old Covenant, which they were to obſerve and do, yet did not; but took Liberty beyond

Know the Bounds of the New Covenant.

beyond the Bounds of that Covenant, and were cut off, though they were the Natural Branches. And now all inward *Jews* that are circumcised with the Spirit of Christ, are to know the Liberty of the Gospel of Christ, and Bounds of the New Covenant, and observe them in all Things; that their Doings may be to the Praise and Honour of God, whether in Eating, Drinking, Buying, Selling, Marrying or Giving in Marriage, *&c.* and not take Liberty to themselves in their unsubjected Wills, to satisfie their Carnal Minds, Vanities and Pleasures; and so break God's New Covenant, as the Natural *Jews* did the Old Covenant. Such fruitless Branches will wither, and be cut off from God's People, and be ranked and number'd with *Adam* in the Fall, who brake God's Covenant in Creation, by going beyond the Bounds that God set him, and was drove out of the Garden of God into the Earth: So all that go into Fleshly Liberty, out of the Cross of Christ and Self-denial, go into the Earth, Pleasures and Delights of it, and *are dead whilst they live.*

The Jews rejected and cut off for Disobedience. Rom. 1. 19, 20.

So will professed Christians who break the New Covenant.

1 Tim. 5. 6.

Wherefore all are to walk in the blessed and comely Order, establish'd in the Church of Christ by his Spirit and Power, in His heavenly Counsel and divine Wisdom, that all may be preserved from the Evils and Vanities that are in the World, and grow up together in the Faith of Jesus, and Grace of God, from one Degree of Strength and Knowledge of Christ Jesus to another, and through the Exercise of your Senses in the Law of the Spirit, and Life

in Christ, may be skilful in the Word of Righteousness, to act and work for God in the Unity of his Holy Spirit, and Fellowship of his Light, as Co-workers together in his Vineyard, that all things may be kept clean and sweet, and every Weed and Seed that God hath not sown or planted, may be pluck'd up and rooted out of His Garden, which is to bring forth good and pleasant Fruit to his Honour, that He may take Pleasure to walk, dwell, sup and make his Abode with you, and in you, to your mutual Comfort. And if it should be my Lot in my Old Age to see you again, I might be comforted in your Faithfulness, and Growth in the blessed Truth, and a Godly Concern fix'd in your Minds, for the Promotion of the Government of it both in Doctrine and Discipline.

The Law is spiritual.

The Lord's People as his Garden are to be clean.

He gives a good Account concerning this Nation.

And as to Affairs in this Nation, we are *very peaceable, and Truth prospers, Friends in good Esteem, and a godly Concern comes upon many Friends, to be devoted with their whole Abilities to serve the Lord, who gives them Wisdom and Understanding in the Management of Truth's Affairs, for the Good of all: and the Lord blesseth their Endeavours, so that in His Spirit and Power, which is strong and mighty with us, the Authority of Truth in* Church Government *is over all Gainsayers, and the close Order of the Gospel over all loose libertine Spirits and Earthly Worldlings, and Truth prevails to the great Satisfaction of all the sincerely Concerned, and to the Praise and Honour of* GOD, Amen.

The Parliament is now sitting in *Dublin*, where I, with several Friends, have, and do attend,

attend, and they are *very loving and kind to us, ready to do us good, and to eaſe us in what they reaſonably can, and have a Regard to us in* Acts *they paſs: The Lord is to be admired in the Care he takes of his People who truſt in Him, and caſt their Care upon Him, and ſeek His Honour before all private Intereſt; ſuch the Lord is honouring,* Everlaſting Praiſes to his Name!

The Parliament Members tender to Friends.

So my ſincere Love, in the unchangeable Truth, is to you all, and my Prayers to God for you.

William Edmundſon.

CONCERNING

Men and Womens Meetings.

Dear Friends, Brethren *and* Siſters,

IN a ſerious and weighty Conſideration of the great and weighty Service of our Men and Womens Meetings, to order and manage Matters relating to Goſpel Order in the *Church of Chriſt*, to the Honour of God, and his bleſſed Unchangeable Truth, made manifeſt to us, that we may be preſerved faithful therein, and our Lights may ſhine in the comely Order thereof, by the good Fruits brought forth in and amongſt us, the Lord's peculiar People in this

1708.

Men and Womens Meetings for weighty Service.

Matt. 5. 14, 15, 16.

1708. Generation, as good Examples to others, and Lights in the World. I say, all Men and Womens Meetings had need to have a special godly Care, to see that all our Society keep within Bounds of Truth in the Way of the Lord, to do *Justice and Judgment, as the Children and Houshold of* Abraham, *that the Promise of God's Blessings to* Abraham *and his Seed may rest upon us.*

Luke 12.35. Gen. 18. 19.

My Friends, It is no small Charge, that the Lord commits to the Care of the aforesaid Meetings: *The Care of his Flocks, the Preservation of the Testimony of Truth, and the Honour of his Great and Worthy Name:* So that it is of absolute Necessity, for all the Members, both Male and Female, to know their Election, and in what it stands, and in what Authority they sit in those Meetings: For the Service thereof, must be perform'd in the Wisdom and Counsel of the Lord Jesus Christ, and in the Authority of his Blessed Spirit and Power. For *the Things of God knoweth no Man; but the Spirit of God,* in which the Election stands, and this is that which fits and abilitates for the Lord's Service in His *Church,* as he hath appointed every one to His Service and Office: And we know that our *Men and Womens Meetings for the Lord's Service in his Church, were ordained of God, and settled amongst us in the Authority and by the Assistance of his blessed Spirit and Power, and committed to the Trust and Care of* FAITHFUL Men *and* FAITHFUL Women, *to keep them up in the Spirit and Power*

Viz. *Care of the Flock and Preservation of Truth's Testimony, &c.*

Things of God known by his Spirit 1 Cor. 2.11.

Meetings to be kept up in the Power of God.

Power of God, in which they were set up. Testimonies whereof, may be seen in many comfortable Epistles written to Men and Womens Meetings; for all the Members to keep their Possession in the Spirit and Power of the Lord Jesus Christ. Exod. 13. 9.

This is, and was the Lord's Way in the Setling of his Church and People under his Government: For when the Lord's ancient People came out of *Ægypt* by an high Hand, the Lord gave them Laws and Statutes to keep and do, and appointed them Elders, as Judges and Overseers, to see that they kept the Lord's Way, which he prescribed, and to do Justice and Judgment, as *Abraham* commanded his Houshold after him. And those Elders and Overseers were of God's appointing, and known to the People to be Men qualified for the Service; such unto whom the Lord gave of his good Spirit, which open'd their Understandings, to make a true Inspection into Matters that came before them, to do Justice and Judgment, according to the Rule of the Law of God. And when such Elders or Overseers ruled, as were thus rightly elected, and walk'd by the Rule of the Lord's good Spirit, they were a Blessing to the People, and the Lord was with them: But when others came to sit in the Assemblies, as Elders, Overseers and Judges, not appointed of the Lord, neither guided by His Spirit, What Calamity then came upon *Abraham*'s Houshold?

Elders in the Jewish Church were appointed by the Lord's Direction. Num. 11. 16, 17.

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Likewise in the Primitive Times, when many in divers Places, both of *Jews* and *Gentiles*, were gathered to the Faith in CHRIST JESUS, and the Churches or Meetings established: then faithful Men who were qualified for that Service, were appointed as Elders or Overseers by the Approbation of the Holy Ghost, to take the Oversight of the Flock of *Christ*, to see that all who profess'd Faith in *Christ*, should walk in His Doctrine, as it was first deliver'd by *Christ* and his Holy Apostles, and to see that the Testimony of Jesus was kept in all its Branches, that the comely Order of the Gospel might be shew'd forth in them to Unbelievers, as Lights in the World, that such, who could not be won by Word and Doctrine, the Witness of God in them might be reach'd by the just and good Examples in all Things of the *Churches of Christ* in the several Quarters. And those qualified Elders and Pastors, whom the Holy Ghost made Overseers in the Churches, were to feed them in due Season, not of Constraint, but of a willing Mind, neither for *selfish Gain*, but for *Truth's sake*; neither as *Lord's over God's Heritage*, but *Examples to the Flock*, and to do *Justice* and *Judgment* without *Partiality*, being *faithful* Men sanctified with Truth, season'd with the Grace of God, and spiritualiz'd with a good Understanding in *Church Affairs*, relating to *Gospel Discipline*, having their Senses well exercised in the Law of God, to know what was for Truth, and what was against Truth, and accordingly to suffer nothing to be usher'd into the *Church*

And Overseers in the Christian Churches by Approbation of the holy Ghost.

Acts 14. 23. Chap. 16. 4. Ch. 20. 28. 1 Pet. 5. 1, 2, 3.

Who were to feed the Flock of God.

of

of Christ, that was against Truth; but as *Door-keepers* in the Lord's House, to stand in and for Truth's Testimony, against every thing that would lessen the Credit thereof.

And keep out evil things from entring the Church.

But when the Faith of Jesus was departed from, and *Self-Interest* got into the *Churches*, then this *Godly Care* and *Holy Discipline* went to decay, and *Earthly Wisdom*, *Carnal Reasoning*, *Worldly Policy*, *Riches*, *Greatness* and *Literal Learning* sway'd the Counsels in *Church Affairs*. And now the Lord is Raising up those Ruins, and putting his Church in its ancient Order, in settling those Meetings of Faithful Members, to be kept up in the Authority of his Spirit and Power, wherein neither Riches nor Policy must rule; but in all such Meetings about the Lord's Business, the Lord must be Chairman, Ruler and Judge, whose good Spirit of Heavenly Wisdom and Divine Counsel must rule in the Hearts of his People, who sit with him in that weighty Service of *Church Government*; for it is in the Gift of the Lord's good Spirit, the Ability stands to perform that Service as well as Doctrine: if any undertake it otherwise, they miss their Way, mar the Work, and instead of being Help-meets in Government, do many times cause Trouble in the Church. This from

1 Tim. 2. In the Apostacy this Godly Care was neglected. Acts 20. 29, 30. 1 Tim. 4. 1, 2, 3. 2 Pet. 2. 1, 2, 3.

Neither Riches nor Wordly Policy must rule in the Church of christ.

Our Ability is in the Spirit.

Your Ancient Friend and Brother,

William Edmundson.

FINIS.

THE

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THE

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